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Monthly Thoughts

BY CHARLES FILLMORE

To be Used from November 1 to November 30

Illumination: Christ, the radiant light within me, quickens, inspires, and directs me.

Prosperity: The rich harvest of heaven pours its bounty out upon me in never-ending prosperity. I am successful in everything I undertake.

Healing: The rich harvest of heaven fills me and thrills me with its harmony and health. Praise God I am made whole.

For instructions about these thoughts turn to page 48

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Healing Power of Joy

from the writings of

CHARLES FILLMORE

THE MIND PUTS kinks in the nerves in ways beyond description. A thought of fear will stop the even flow of life in some nerve center deep down in the body, forming a nucleus where other fears may accumulate and finally congest the blood concerned in some important function. The impact of energy of some kind is necessary to break the dam. Physical exercise will sometimes do it, or massage, or electricity; but these are temporary remedies. None of them has touched the cause, which is mental: fear.

There are various methods of erasing fear from the mind and preventing its congestions in the body. One of the most direct and effective shatterers of fear is laughter. Laugh your fears away. See how ridiculous they are when traced to their source. Nearly all persons have some pet fear, and they give up to it without trying to find its source.

The nerves surrounding the heart are most sensitive to thoughts of fear, and when mind and body are strenuously excited the fearfully charged nerve cells grab the heart and hold it like a vise. Businessmen who live in a world of sharp competition and constant risk of loss with few exceptions are subject to this kind of fear.

Christian metaphysicians of course know that the only permanent cure for the ailment is a heartfelt trust in God as the one and only source of good to man. A daily prayer for wisdom and divine guidance in the conduct of one's affairs will restore peace and harmony to mind and body, and health must of necessity follow.

I will sing unto the Lord a new song of harmony and health.

That there is an intimate relation between happiness and health goes without question. When you feel good you sing either audibly or silently. Singing promotes health because it increases the circulation, and a good circulation is a sign and promoter of health. If the blood stream were never congested and all the nerves and pores were open and free and were swiftly carrying forward their appointed work, there would never be an abnormal or false growth in the body. It follows logically then that we should cultivate those mind activities which stimulate naturally the currents of life in the body. One of these, and a very important one, is joy.

The reason that singing restores harmony to tense nerves is that its vibrations stir them to action, thus making it possible for the ever-waiting healing Spirit to get in. The organ of the human voice is lo-

cated right between the thyroid glands, the accelerators of certain important body functions. To a greater or less degree every word you speak vibrates the cells up and down the body, from front brain to abdomen.

The Spirit of health, or as the doctors call it, the restorative power of nature, is always right at hand awaiting an opportunity to enter in to make whole and to harmonize all discords in the body. Back of every true song is a thought of joy. It is the thought that counts in the end, because it is the thought that invites the healing Spirit. Consequently we should sing with the thought that the Lord is right with us and that His joy is giving our words the healing unction; as Jesus said, "that my joy may be in you, and *that* your joy may be made full."

When men think a great deal about spiritual things and especially about God as an indwelling spiritual presence, both mind and body are thrilled with joy, a feeling of satisfaction, and a tendency to break out in songs of gladness. This is not confined to Christians; persons everywhere, in every age, have told of an inner glory and happiness when they got into the habit of concentrating their mind on God. The great philosopher Spinoza wrote so much about God that he was known as the "God-intoxicated man."

Pythagoras taught that the universe is God's symphony and that all the suns and planets sing as they swing their way through the heavens. All nature has a language and a song for those who listen. Shakespeare says:

"And this our life, exempt from public haunt,

Finds tongues in trees, books in the running brooks,
Sermons in stones, and good in everything."

Shakespeare often quoted from the Bible, and he may have got his idea that trees have tongues from I Chronicles 16:33: "Then shall the trees of the wood sing for joy before Jehovah."

"My mind is cleansed by Christ;
My life flows swift and strong;
The peace of God wells up within,
My soul bursts forth in song."

Some people think it almost a sacrilege to sing when they feel bad. They think that that is the time to groan, and they usually do. That is the way the mortal looks at it, and that is the way you may happen to feel, but you can quickly be released from the prison of pain or grief if you will sing and praise and pray.

First sing in your soul—you can sing 'way down inside of yourself—then you will soon be singing with your voice. So we lay down the metaphysical law that everybody should know how to sing. Everybody can sing. It does not make any difference what your previous thoughts have been about your ability to sing, it does not make any difference what you think about it at present, and it does not make any difference whether you can sing or not; cultivate the singing soul and you will some day break forth into a singing voice.

This is a creative law, and it is a law that everyone should know and use, because through the vibrations of the voice joined with high thinking every cell in the body is set into action, and not only in the body but out into the environing thought at-

mosphere the vibrations go and break up all crystallized conditions.

The cells of the body are centers of force in a field of universal energy. There are no solids. That which appears solid is in reality the scene of constant activity. The eye is not keyed to the pulsations of this universal energy and is therefore deceived into believing that things are solid. All energy and life are governed by laws of spiritual harmony. If the mind that receives sound vibrations is in spiritual consciousness, the body responds to the higher activity. If our minds were trained to think thoughts that harmonized with Divine Mind, we could hear the music of the spheres.

You can drive away the gloom of disappointment by resolutely singing a sunshine song. I believe that we could cultivate the power of music in connection with the understanding of Truth and thus rend all the bonds of sin, sickness, and death. We need a new hymnal, with words of Truth only and music so strong and powerful that it will penetrate to the very center of the soul.

Our body is now tuned to the divine harmony; we shall find the keynote by listening in the silence to the singing soul.

I am at peace because I trust divine justice to regulate my mind, body, and affairs.

The mind may be compared to the sea, which is calm or stormy according to the wind that moves it. Thought utilizes the substance of the mind and forms that which man ideates.

A restful state of mind is greatly to be desired because of its constructive character. When the mind

is lashed by a brain storm the cells of the whole organism are shattered and exhaustion ensues. Nervous prostration is the result of exhausted nerve force.

Man's whole character is determined by the thoughts for which he allows a place in his mind. A strong man or a weak man is what he is because of repeated thoughts of strength or weakness. Steadfast affirmations of peace will harmonize the whole body structure and open the way to attainment of healthy conditions in mind and body. The reason that prayers and treatments for health are not more successful is that the mind has not been put in a receptive state by affirmations of peace.

The mind of Spirit is harmonious and peaceful, and it must have a like manner of expression in man's consciousness. When a body of water is choppy with fitful currents of air it cannot reflect objects clearly. Neither can man reflect the steady strong glow of Omnipotence when his mind is disturbed by anxious thoughts, fearful thoughts, or angry thoughts.

Be at peace and your unity with God-Mind will bring you health and happiness.

We all should practice delightful, happy, joyous states of mind. It is such thoughts that open the way for the ever-present Father-Mind to pour out its splendid resources into our mind and through us into all our affairs.

Thou art my life unfailing, and I rejoice in Thy abundant, buoyant health.

No one can understand the real character of God without a metaphysical study and analysis of mind and its properties. To think of God as an enormously

enlarged man, as most persons do, entangles one in a maze of wrong conclusions concerning the nature and creative processes of Being.

Think of Being as an aggregation of ideas with potential creative capacity but governed in its creative processes by unalterable laws. Mentally see those ideas projected into action in a universe evolving a self-conscious creature possessed of free will called man. As man develops through the combination of those original ideas, behold him arriving at a place in his evolution where he realizes his power of self-determination and consciously begins to choose as his own field of action the many pleasant activities of the universe and to combine them in his own way.

This phase of man's development is symbolized in the Edenic allegory as Adam and Eve eating of the fruit of the tree of the knowledge of good and evil. The tree that bears the fruit of pleasure in the midst of man's body garden is the sympathetic nervous system. Satan, sensation, tempts Adam and Eve —man—to appropriate or eat of this tree without listening to the voice of wisdom, Jehovah God. The result is unbridled and unlawful development of the sympathetic nervous system with excess of pleasure (good) followed by a corresponding reaction of pain (evil).

Jesus regained this lost Eden and showed us how to regain it by likewise identifying our mind with God-Mind. His prayer was "Not my will, but thine, be done."

Christ is the name of the God-Mind imaged in everyone. When we identify ourselves with that

image, we rise superior to the Adamic man and become unified with the spiritual man. It is in the strength of this supermind that we can say to the man of flesh, "I will; be thou made clean." This is the decree of the Christ in you to your conscious mind and its visible body; it is the exercise of the authority given to every child of God. "Decree a thing, and it shall be established unto thee."

And manifest substance flows from a realm of light, according to the most modern conclusions of physical science. James says, "Every good gift and every perfect gift is from above, coming down from the Father of lights." God ideas are the source of all that appears. Accept this mighty and all-productive truth and consciously connect your mind with the Father-Mind, and you will realize abundant health and true joy.

The Holy Spirit life heals me, and I radiate health to everybody and everything.

Some persons think that when they quit lying they are demonstrating Truth. To quit lying is commendable but falls short of fulfilling the complete reformation of the Spirit of truth. In chapter after chapter of the Gospel of John Jesus repeats the promise that He will send a Comforter, whom He names "the Spirit of Truth," to those who believe on Him. In the 15th chapter we read, "But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall bear witness of me." In the 16th chapter we find these words: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of

truth, is come, he shall guide you into all the truth." "And I will pray the Father, and he shall give you another Comforter, that he may be with you for ever, *even* the Spirit of truth . . . for he abideth with you, and shall be in you."

The Spirit of truth is the mind of God in its executive capacity: it carries out the divine plan of the originating Spirit. It proceeds from the Father and bears witness of the Son. We have in the operation of our own minds an illustration of how Divine Mind works. When an idea is fully formulated in our minds and we decide to carry it out, our thoughts change their character from contemplative to executive. We no longer plan but proceed to execute what we have already planned. So God-Mind sends forth its Spirit to carry out in man the divine idea imaged in the Son.

It is very comforting to know that Spirit is cooperating with us in our efforts to manifest God's law. God in His divine perfection has seemed so far removed from our human frailties that we have lost heart. But now we see that Jesus taught that God is intimately associated with us in all our life's problems and that we need only ask in His name in order to have all needs fulfilled.

The Spirit of truth is God's thought projecting into our minds ideas that will build a spiritual consciousness like that of Jesus. The Spirit of truth watches every detail of our lives, and when we ask and by affirmation proclaim its presence, it brings new life into our bodies.

Again the Spirit of truth opens our minds to God's law of supply and support, to the existence of

a universal etheric thought substance prepared for man's body sustenance by infinite Mind. We have thought that in answer to our prayers God in some mysterious manner brought about the marvelous demonstrations that we had. Now we see that there has been prepared from the beginning an interpenetrating substance that, like a tenuous bread of heaven, showers us with its abundance.

But we must not only ask but bring the Spirit into our consciousness by affirming its abundance to be the source of all our good. Then perfection will begin to be manifested right in the face of apparent negation. Remember the invitation of the Master "Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be made full."

Song of Affirmations

Harold A. Schulz

The Lord is your strength, the power of your life;
You're free from all danger of darkness and strife.
The Lord is your refuge, your fortress, your love,
Protecting below you, beside you, above.
The Lord is your shepherd, supplying your good
Of shelter and clothing and every day's food.
The Lord is your faith and trust all day long,
Your happiness, joy, your health, and your song.
All of these blessings, behold they are true,
Lavishly filling the whole life of you!

Falling Leaves

FAITH CORNWALL

WHAT CAN SURPASS the upliftment of driving through a wooded section when the trees are brilliantly garbed in their autumn colors?

This is what I was thinking one day as a red-and-gold leaf drifted against the windshield of my car. I compared a tree that sheds its leaves in preparation for the winter season and coming spring with a person who gently casts aside outworn states of consciousness to unfold a new and finer life.

In the physical world no element is ever lost. The substance of the dead leaves enriches the soil and manifests itself in the growth of new leaves in future years. As the poet Tennyson expresses it, so do "men . . . rise on stepping-stones of their dead selves to higher things." Although we, as our sight becomes clearer, cast aside the unwisdoms of our less enlightened years, these unwisdoms form part of the foundation upon which we stand as we reach up to a higher way of life.

Each time Jacob of the Old Testament went through a major experience he built an altar and offered a sacrifice. In our lives there must also be sacrifice as part of and prerequisite for every experience of development. Old ways of thought and action will not be suitable for the new and larger vision. Like outgrown garments, they must be laid aside. We can let the autumn season be a reminder

to us of the importance and beauty of renunciation. Instead of dreading to see the summer leaves go and the winter come, we can make of every falling leaf a symbol for the purification of our souls.

The attitude of renunciation may have been overstressed in the "old time religion." Too much was said about repenting and too little about how to be saved—how to proceed to a more spiritual way of life and thought—but the process is still, as it was in the days of the Master, *repent and be saved.*

It does not seem to be difficult for a tree to release its leaves. When the time is right the leaves fall naturally with the passing wind. Neither does renunciation need to be difficult for us, although it often is. It is when the personal will resists, when there is indecision, a wavering between the desire to renounce and the dullness of sight that claims it is unnecessary, that renunciation presents conflict.

There are three obstacles that detain the average Truth-seeker on his way. They are self-will, slavery to the senses, and belief in negation. Self-will is bondage, for only within divine will can we find fulfillment and peace. Slavery to the senses is a misguided search for the happiness that can be experienced only when one's first love is the law of righteousness. Belief in negation and the consequent fear of it cause us to restrict our expectations.

A few days ago, while reading, I misread the word *evil* as *veil,* and I felt that the Spirit of truth was showing me another slant concerning the nothingness and powerlessness of evil. When we no longer see through a veil darkly, but face to face, then shall we know reality, even as our own reality is

known to the one perfect Mind. When we draw aside the veil that clouds our sight, behind illness we shall see healing life; behind want, plenty; behind failure, the power to succeed; behind a falling short of the divine standard of righteousness, the Christ righteousness of the Son of God.

Cora Fillmore says in *Christ Enthroned in Man* that while renunciation is passive in character, that is, a releasing, giving-up faculty, "it is positive and decisive in action." When we are decisive in our renunciation it becomes easy, for, having chosen the greater good, we freely let go of the lesser.

Two lines of an ancient prayer read:

"I would have no will but Thine,
I would have no self but Thee."

I think this is what Jesus meant when He said, "Blessed are the meek: for they shall inherit the earth." Blessed are those who have no will of their own, no self of their own, but become meek and receptive to God. They shall inherit that which is every man's potential inheritance: the manifestation of the nature of God in his own being and in his own world. It may seem contradictory to say that we attain through sacrifice, yet it is true. This is the lesson of the falling leaves of autumn. The old must be released, and it can be done gently, when we are as receptive to our unfolding wisdom as the tree, with its falling leaves, is to the cycle that is its pattern of life.

The mouth of the righteous is a fountain of life.
—PROVERBS

The Dews of Quietness

HARRIET L. DELMAS

Drop Thy still dews of quietness,
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of Thy peace.

HAVE YOU EVER had a line or verse from some familiar poem or hymn suddenly stand out in your mind with startling clearness after perhaps having read or sung it many times? The above verse of an old hymn, taken from a poem by John Greenleaf Whittier, had such an effect on me not long ago. It brought to mind how little some persons have changed through the years in their search for a better understanding of peace, the true peace of God, the peace that Paul said "passeth all understanding."

The old prophet Isaiah wrote about this kind of peace seven hundred years before Jesus Christ. He said that men would "beat their swords into plowshares, their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

From time immemorial nations have striven and fought in the name of peace, a peace that implies freedom from war. We of this generation know from the annals of history that war never brought true peace to a nation or a people. Today we are expending fantastic amounts of money, time, and

energy in the making of "swords" and "spears"—the implements of war that, if loosed upon the world, might almost wipe out civilization as we know it. This, of course, is a far cry from the achievement of true peace. But if established in the hearts of all men, peace could abolish the need for weapons because it would abolish war itself.

All of us are consciously or unconsciously seeking peace, not the peace that comes from the cessation of war alone, but that inner peace which comes from the Spirit of God within us. Often we hear persons say that this kind of peace cannot be attained in our feverish times. Where shall we find it, and how shall we achieve it when the tempo of modern living seems to sweep us into the current of unrest, fear, worry, and insecurity?

The life of Jesus was a strenuous one. He was subject to the same kind of mental and physical weariness that we are. He walked the endless, dusty roads, healing the sick of mind and body. He bore with infinite love and patience the vagaries of a people who were suspicious of any departure from their age-old laws, which had little to do with the peace that Jesus promised.

The Master had no worldly goods, no abode or money—nothing but the garments on His back and the sandals on His feet. Yet we have no record of His ever complaining of poverty or lack. He was kind, poised, and peaceful. How could He do this in the face of all He had to meet—the suffering, the unjust accusations, the calumny heaped upon His head?

Jesus, of whom Micah prophesied, "This *man*

shall be *our* Peace," could do this because He was ever fortified by an inner tranquillity that came to Him through prayer—in the garden, on the mountaintop, in the desert place. It would have been impossible even for Him to carry on His work had He been anxious, fearful, or disturbed. Jesus knew that He had to seek His Father often in the quiet places away from the world in order to function in it.

This practice Jesus recommended to His followers, by example, by admonition. In The Gospel According to Mark we read of the time the apostles sought Him out when their hearts were deeply troubled. He said to them, "Come ye yourselves apart into a desert place, and rest a while."

In the Sermon on the Mount Jesus tells us to pray, not to be seen of men, but in the privacy of our "inner chamber"—in the silence—and that God, who hears us in secret, shall recompense us. Jesus advocated the return again and again to this communion with the Father. If it were necessary for Him to do this, is it not reasonable to suppose that we, too, should follow the pattern He set for us?

Paul wrote: "Not that I speak in respect of want: for I have learned, in whatsoever state I am, therein to be content. . . . in everything and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want."

We must learn, as Paul learned in his rigorous life as a Christian, to be at peace with ourselves regardless of appearances. We must not accept passive submission because we mistakenly believe that it is God's will for us to be unhappy, sick, or fearful. We must know without a doubt that in what-

ever state we may find ourselves at the moment we can remain calm, quiet, and steadfast until the shadows clear. We are forever assured that God will never forsake us and is always near at hand.

As we come to recognize and to realize the true peace within us, we shall cease tilting with the windmills of life, with the doubts and fears bred in the hearts of those who put their trust in material things rather than in God. Then, as we refuse to allow these negations to find room in our consciousness, they will lose their power to harm us or to destroy our serenity. It is the natural way to blame others or things outside ourselves for our lack of harmony. But enduring peace comes not from other persons or from things. It is the perfect gift from God, which is engendered in us from the beginning of life.

Jesus said, "A man's foes *shall be* they of his own household." Our foes are often the little annoyances, the irritations of daily life that rob us of our sleep and poise and sharpen our tempers and tongues. A few minutes of silence, sitting quietly in the presence of God, will tide us over the temptation to retaliate. It will soothe the hurt feelings and will bring peace so that the thing which bothered us will fade into nothingness.

When I was in the country one fall I went on a picnic with a group in the mountains, driving over lovely winding roads through beautiful scenery. The trees were waving their proud autumn banners. Little streams were tumbling down the banks like miniature waterfalls, making rainbows in the sun. There was no sound except the distant drone of a logging truck

pulling its load up a steep grade below us.

Suddenly our driver turned on the radio to listen to the ball game in a far city. Reception was not good, and there was a great deal of static. This, added to the voice of the announcer calling the plays and the roar of the crowd, seemed almost unbearable. I was deeply resentful that the blessed peace and quiet could be desecrated by such clamor.

Then I got still and let the peace of God flow over me, the peace that never can be destroyed by earthly noise when I am attuned to it. I never knew when the radio was turned off, for the "dews of quietness," about which Whittier wrote, covered me like a cloak, and everything else was blotted out.

A Welshman, working far beneath the surface of the earth in a mine, found that the incessant whine of the ore-car wheels was most annoying. He was a singer, as many Welshmen are; and one day, as he tried in vain to blot out the sound, he suddenly noticed the rhythm of the wheels. This he set to music that came into being as a beautiful composition. And so it is when we hear the music of divine harmony in our souls. It will be expressed and made manifest in the outer, bringing joy and happiness instead of resentment and irritation.

Your body is the temple of the living God. To be at peace, you must be at peace with God, with other men, and with yourself. If you are not at peace, you will seek the things of the world, but they will never allay your thirst or appease your inborn hunger for true peace.

Your body is the material manifestation of the indwelling Spirit and, as Jesus lived in peace with

His material body through the most trying conditions, so can you when you are unified with your Father in heaven. You can live in this complex world in perfect tranquillity when you attune yourself to the divine harmony that forever sings in your heart.

There is a commercial product that, when added to food, is supposed to heighten the food's flavor. It does not change the taste of the food, but brings out the flavor already there. A realization of God's peace will draw out the joy, serenity, and happiness that have always been present in you as a child of God. It will savor your life and affairs beyond your every expectation. It will increase your awareness of the littlest things, the commonplace things you have taken for granted or never noticed at all. It will destroy your taste for the artificial. It will increase your appreciation for the genuine, the real. Every bird's note will be celestial music to your ears. The scent of lilacs on a warm spring night will seem sweeter. It will accentuate the wonders about you, for it will make you conscious of that divine intelligence which governs your life—all life—in perfect order.

I was crossing a meadow one morning with a friend, who stopped to examine the flowers of a plant that covered a large area. They were not attractive, being of an ordinary purplish shade. I had walked over them many times thinking of them as nothing but weeds. But on examination under a microscope they were amazingly lovely in color and in form, with the exotic beauty of miniature orchids. Thus, I learned in some measure from the lowly little

flower, the chorizanthe, to look beyond appearances to discover the hidden wonders God has prepared for His children everywhere.

When you subdue your clamorous thoughts you make room for God's peace to fill your heart. Therefore, may you live each hour of your day in perfect harmony with God, yourself, and the world. This peace will guard and keep you safe, and the "dews of quietness" will encompass you.

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Thanksgiving

J. F. CORLESS

THREE CENTURIES AGO the pioneers who laid the foundation upon which this nation has been built, recognizing that every good thing in the life of man is an expression of the love of God, set aside a time of praise, prayer, and thanksgiving to God the Father. From this time has come our Thanksgiving Day.

Now, an annual day of Thanksgiving is not at all original with the United States. Many nations, including our good friends in Canada, have a similar day. Nevertheless, it is a day of deep significance to the United States at a time when it is confronted by dangers more subtle than those which confronted our Pilgrim ancestors.

As we examine the life and thought of those who laid the foundation for this nation, we find certain characteristics or qualities of mind, spiritual qualities they are, that are lacking in much of our national life today.

Prominent among the spiritual qualities possessed by our Pilgrim Fathers were those of giving praise, gratitude, and thanksgiving to God and to man for benefits received and services rendered. This was no superficial sort of thanksgiving. They *meant* it. It came from the heart. It became articulate in both words and deeds. They thanked God, not only for the good they had, but for opportunity and privilege of sharing with others—of doing to others as they

would have others do to them.

We find that with abundance may come not an increase but a lessening of gratitude. The starving man who receives a crust is more grateful than the well-fed man who receives a banquet. He who has too much prosperity may be so busy enjoying his prosperity and demanding more that gratitude and thanksgiving to the Giver of the benefits is entirely forgotten.

A man who is at the head of a great religious and philanthropic work that helps great numbers of persons recently declared that the letters received containing impossible demands, or unreasonable complaints, far exceed those that express a measure of gratitude for the help given.

Not long ago a Chicago, Illinois, institution, which for twenty-five years had cared for dependent children, wrote to a number of men who during boyhood had been sheltered and educated by it. This institution invited these men to help do for other boys what it had done for them. Only eight per cent replied. The superintendent was inclined to be discouraged, but the president of the board, who, unknown to the world, has given thousands of dollars to help others, said: "That is pretty good. Why, even Jesus got only a ten per cent response after He had healed the ten lepers."

A greedy outreaching for something without cost and an attitude of ingratitude are encountered everywhere, even among so-called Christians. This ingratitude, this withholding of thanksgiving from both God and man, lies at the bottom of many of our problems of today. Many a man or woman who

is suffering today from lack and limitation is but reaping the inevitable result of his own thanklessness and ingratitude in the past. In all this matter we are dealing with a certain law of mind action. A psychological law, we may call it, but it is essentially a spiritual law. This law, which is the law of gratitude, is a natural and self-operative law; that is, it operates to punish every violation and to reward every act of obedience. It is like a law of mathematics; it is infallible. If man is obedient to the rule involved, he is rewarded. The matter is entirely in his own hands. When one is ungrateful or thankless to God or man for benefits received, one of two things will surely result.

First, in some way, which no one can foretell, he loses the benefit or blessing. It is not that God or man takes it away from him. It is that his own attitude of mind serves in some way to separate him from it. We often hear it said of someone who has lost something, "He didn't know enough to appreciate it when he had it."

Second, while one who is ungrateful and thankless may retain possession of the good he has, in its outer form at least, it loses its power to make him happy. Or, to put it differently, he loses his power to enjoy it.

This law is no respecter of persons. Every human being is surely self-punished by his now ingratitude and lack of thankfulness. The philosophy of this is simple: ingratitude and unthankfulness, either in relation to the Giver of all good or to a particular person through whom the good has come, is a form of denial, negation, or rejection as these terms are used

in a metaphysical sense. And the effect of denial is always to weaken, to destroy, and to dissipate. "Ingratitude dries up the fountain of all goodness" and "Ingratitude is always a kind of weakness. I have never seen that clever men have been ungrateful."

John Bunyan, author of "The Pilgrim's Progress," sums the whole matter up in one statement: "He that forgets his Saviour is unmerciful to himself." God does not arbitrarily punish ingratitude. Man punishes himself by his own attitude of mind. We should realize that at the bottom of many of our sufferings, privations, and limitations lies our own ingratitude, by which we have ourselves shut off the light of God's love and separated ourselves from the help, the co-operation, even the justice of our fellow men.

Yet, there is also the positive aspect of this law of gratitude. He who is truly grateful and with sincerity gives thanks in some practical way does two things.

First, his thanksgiving possesses a magnetic quality by which the thing praised is drawn to him in greater measure. By praising God, he unites himself more closely with the power of God, the love that he so much needs.

Second, it operates to increase the enjoyment, the contentment, and satisfaction that come from that which we have. A simple cottage becomes a palace in the happiness it gives. And it is without the burden of responsibility that goes with the palace. Every bird and flower and sunset, the falling of snow, the shout of children playing in the park, the patter of rain—these are all transformed into things of beauty

for him who is truly thankful to God. The thankful man is happy.

Some philosopher has said, "Gratitude is a soil on which joy thrives." Shakespeare, who indeed perceived the power of some of the great laws of life, prayed this prayer, "O Lord, that lends me life, lend me a heart replete with thankfulness." Why? Because true thankfulness insures a continuation of life, a greater enjoyment of life, a larger supply of the good things of life. He did not pray that others would be thankful, but that *he* should be thankful. Too often we demand gratitude when our need is to give it. "It is more blessed to give than to receive." But let us not be led astray by the fallacy of forms and the sound of words. To eat a big dinner, to enjoy the company of friends, to go to church—these are but symbols of what should be in the heart. Lacking a true sense of thanksgiving, a man is "unmerciful to himself," as John Bunyan expressed it.

Our gratitude must be more than a thing of words. It must be a thing of the hand as well. And it must find expression in sincere deed. If it does not lead to service to God and deeds of loving mercy to our fellow men, it is a dead and empty thing. This quality of gratitude and thanksgiving that wells from the heart and that leads one to joyous service, is not a human quality, however. It is divine, and not mental but spiritual.

And, like all other spiritual qualities and powers, it is acquired and developed by affirmation. Would we be truly grateful and thankful? Then let us look within to that spiritual center of our being. Let us affirm that within us are the life and power and

strength of God. Let us affirm that within us are His wisdom and His love and claim that good which belongs to us as children of God the Father. May we also, in meekness and humility, affirm our gratitude and pray again the prayer, "O Lord, that lends me life, lend me a heart replete with thankfulness."

Here and Now

R. H. Grenville

Life is opportunity!
How glad I am that I
Know life, one long beginning!
There's always time to try
Something new; to fashion
Better than before.
Always another golden chance,
Always an open door.

Life is full of promise.
The old things of the past,
The fears and griefs that troubled us,
Can never hold us fast!
Each moment is a little birth,
Each hour nativity,
When we perceive that here and now
Is immortality.

Welcome the Good Neighbor

ESTHER FRESHMAN

MOST OF US would like to surround ourselves with love, with success, and with all manner of good. The truth is that even in our darkest periods of despair we have a Good Neighbor. This Good Neighbor seeks entrance to bring us thoughts of hope, comfort, plenty, healing, and the like. Too often, however, when these thoughts try to make their way into our minds, they find our minds so overcrowded with negation, with fear, with hopelessness and doubt that there is not room for them to enter. Actually, we are so completely absorbed in our problems that we are inhospitable to the good we long to possess.

There are few of us who would refuse to extend hospitality to the next-door neighbor who stops by with a freshly baked cake for us. We would hardly slam the door in his or her face! Yet, you and I surely have known those who seem ravenous for a slice of light, deliciously frosted cake—or those who certainly are weak with hunger for a wholesome, constructive thought—but who shut their hearts and minds tightly and say, "Well, it won't happen to *me*."

We want so much to say to them: "Take a bite and see. You'll find it mighty good!"

The Good Neighbor is always waiting for us to invite Him in. He has brought to us all the treasures of the kingdom, and He wants to give them to us.

The prosperity of our inner beings comes from the bounty so freely brought, waiting only for us to bring it in and to claim it for ourselves.

All of us have the privilege of knowing God as our companion, counselor, and friend. We have opportunity to abide by His law. But frequently we are exceedingly careless in our hospitality to Him. We fail to invite the Good Neighbor in. We busy ourselves frantically with what we think matters outwardly, unaware of the treasure nearer than our nearest human neighbor.

Right outside our window is the beauty of our friend, the Good Neighbor. But if we have closed the window and locked the shutters tight because of fear, we cannot see the Good Neighbor's beauty.

Our Good Neighbor is here before us with bounty and gifts. But if our eyes are closed in despair and disbelief, then, of course, we cannot see these gifts. Our Good Neighbor, who knows our every need comes with the wisest counsel, the most loving wisdom. He would tell us of the great good at hand for us. But if our ears are closed to all but discouragement, then, of course, we cannot hear Him.

We clutter our lives with mundane activities and leave no time for the joy of communion with the Father. We are busy with everything except the most important matter of all: the "Father's business."

Do you remember the story of Jesus' visit to the home of His good friends Martha and Mary? Martha was so busy preparing the meal and worrying about her household tasks that she did not get to spend much time with Jesus. It was Mary, whom Martha chided sharply for not helping her, who

basked in His glory, in His gentleness, in His radiant wisdom. And it was in Mary's defense that Jesus spoke:

"Martha, Martha, thou art anxious and troubled about many things: but one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her."

One of the Father's most generous blessings upon us is His patience. There is no discouragement in His law. There is no failure. His law for our good keeps functioning under His divine plan regardless of our attitudes.

The world once refused the goodness and the love that Jesus symbolized. There was no room in the inn for His birth. But this did not keep from the world the miracle of His birth. A stable was glorified with His goodness. Man failed in a glorious opportunity, but God as law works always for the good result.

Most of us are avidly faithful about reading the daily newspaper. Regularly, we bring it into our homes, and many of us begin the day with its reports of world events. But how faithfully in the average home today is Jesus' message of good tidings used to begin the day's activities?

Someone asks, "A person has to keep up on the world's affairs, doesn't he?"

Indeed he does. But who knows more about the world's business than He who created it? In the very beginning He made it and pronounced it good. He has stayed by it ever since. The world's activities are His business. It is with Him that the day should begin—begin and continue.

"This is the day which Jehovah hath made;
We will rejoice and be glad in it."

We are told this about man: "As he thinketh within himself, so is he." Thoughts, like friends, attract their own kind, their own interests to them. We are the product of our own thinking. If we would have good thoughts, we must keep in mind that like attracts like, that a thought of love brings to it another thought of love. It also holds true, unfortunately, that a thought of despair brings further discouraging thoughts. If, however, we do not like the thoughts we are harboring, we can change them. The mind is flexible and amenable to change. Let us, then, adopt the spirit of hospitality to God's good. We can do this by welcoming and giving our devotion to that which is good. Holy Writ commands us thus: "Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report . . . think on these things."

The method that we need to put into action is truly a simple one. Indeed, it is as natural as receiving the next-door neighbor. It is like saying: "How do you do? Won't you come in?" First, there must be the recognition and invitation. This is the good beginning. After we have invited our neighbor in, we try to keep the atmosphere of friendliness, and we are attentive and receptive. Welcoming the good thoughts corresponds to our receptivity of them through a sort of listening process, through the exchanging of one good thought for another.

Finally, the neighbor takes his or her departure.

There is the good-by, the wish expressed that he or she will return soon, both with the implication that a further friendship will develop. We do this also with our thoughts, with a feeling of joyous expectancy and a willingness to go forth in faith. There is sincerity in neighborly hospitality, and there is gratefulness that a good neighbor has come. This gratitude must also be expressed for good thoughts —the good thoughts that materialize as fine actions in the world and attract to the thinker the good things of life that God has for him.

Leaving our simple analogy for the moment, let us express this principle specifically and with greater emphasis. We are masters of our own thoughts. We have great power and dominion if we will only exercise them. We are the directors of our thinking processes. No one else can control them. We have the absolute power to rule out, to deny negative thoughts within our own minds, and we have the authority and the ability to bring in positive thoughts. Thoughts of love clear the atmosphere and bring in other good thoughts, thus filling our minds and leaving no room for erroneous thoughts.

It is quite possible to train the mind to think a certain way. Man is usually considered king in his own home, and certainly he is the ruler of his own mind. No one can take away this supreme authority, this regal power that is his by divine right. In his thought world he is a divinely appointed ruler, and he has every advantage of working with the King of all. Made in his Creator's image, man may fashion. He may have freedom of choice.

The mind's own hospitality may change its

"thought guests" by the power of blessing, by the warmth of divine love, which should be the heart's constant hearth fire. The fearsome thought, blessed sufficiently, becomes the strengthened thought. The worried wisp becomes the confident direction; the resentful thought of the moment becomes the sustained, loving thought for the hours ahead.

I treasure a loving memory of hospitality when I was in particular need of it. I had been through a serious illness, and my thoughts were still bothered and heavy with the belief that I was unable to accomplish all I desired. At a time when I seemed to be reaching a particularly low ebb, some newly made friends invited me to dinner. Their home was high in the hills. I reached there as the sun was setting, and their living-room windows faced the indescribable color sweeping the western horizon. We shared that sunset quietly, simply exchanging occasional smiles and at intervals voicing wholly inadequate phrases in attempts to express the effect the beauty was having on us. Then there was a pleasant meal, served with loving grace. There was the genial visit after dinner and a final time together of stargazing from their vantage point of the hilltop. When I reached home, I found that through the blessing of the beauty they had so generously shared, the warmth of sincere friendship, and their true hospitality my thoughts had changed entirely. They had taken wings and were lifted up, no longer heavy and burdensome, but exhilarated, healed, and whole.

It is our divine right, our regal authority, and our supreme power to be hospitable to those thoughts that are divine in their own right—those thoughts

imbued with God's goodness that can inspire us to noble actions, to the most worthy contributions in the world of mankind. For this accomplishment, we best train our minds through prayer, meditation, and silence, when the qualities of God come to fill the mind. Here, indeed, we are entertaining our Good Neighbor—He who is worthy of our utmost in hospitality.

Yes, just outside the window is the beauty of our friend, The Good Neighbor. Let us go, right now, to the window, open it, unlock the shutters, and feast our eyes on His loveliness. All problems fade away before the splendor and the healing of His beauty.

Our Good Neighbor is here before us with bounty and gifts. Right now, let us open wide the door and bid Him enter. Let us give Him our best hospitality. Likewise, let us be good receivers of His many blessings so graciously offered.

Our Good Neighbor, who knows our every need, is here with the wisest counsel, the most loving wisdom. Right now, let us listen carefully to His words. They are inspiring, helpful, powerful words, leading us to our opportunities.

Let us open wide the doors of our minds and our hearts and gratefully, joyfully welcome the Good Neighbor!

The eternal God is thy *dwelling-place,*
And underneath are the everlasting arms.
—DEUTERONOMY

Even Our Faith

KATHRYN SANDERS RIEDER

PART FIVE

Use Your Faith

AN UNFORGETTABLE EXAMPLE of faith was seen in a large crowd before a beautiful church. A young mother bent to comfort her small son, who was crying. Her dark eyes glowed with tenderness.

"Use your faith," she murmured, stroking his head. "Use your faith." The boy looked up at her with a beautiful smile of understanding and ran off to deal with his childish woe. Both were comforted as they turned to God, their source of strength.

How many, like the little boy, need to be told, "Use your faith"! Many who are sure they have faith are surprised when they ask for help and are told they are not putting their faith to use. Many make separation between having faith and using it.

People oftentimes fail to use many forms of their good. One busy woman executive bought pretty new clothes but did not wear them. She absentmindedly thrust purchases into wardrobes and drawers, forgetting all about them. She went on wearing her older clothes.

Another woman considered many of her things too good to use. Her storage chests and wardrobes were filled with lovely and attractive linens, towels, and washable rugs. But she used faded, old things

because there was "still a lot of wear in them." A friend who wanted her to use and to enjoy the gifts relatives and friends had given her heard her comment many times, "Yes, but a lot of very drab things often have a lot of wear left in them."

This tendency would not be so important if it stopped with minor things. But many of us may make the far more serious mistake of failing to use the riches of our faith. We must see that our faith is born of our own experience. We cannot continue to live effectively on the faith we inherit from our fathers. In time, such faith runs out; we have to develop our own. We start simply, putting to use the faith we have, remembering the miracles promised if we have faith even "as a grain of mustard seed." Using faith is simply working with God, knowing that God can work miracles in our lives.

The average person can succeed with many jobs, so he need not be afraid of failure. Faith makes him a better neighbor, eager to aid others in making their lives more worth while. When he uses faith he sees the value of each opportunity. His past and his future cease to trouble him because he makes good use of each day. When he acts, his faith begins to increase a little, just as a small amount of dough can be increased with yeast and made into good bread for nourishing living.

To those who want to be happier the answer is, "Use your faith." No one puts gloomy thoughts into our minds. We admit them ourselves. We may be strongly influenced, but we are still free to choose our thoughts. Sometimes we may discourage our-

selves with faithless thoughts when we should be encouraging ourselves with thoughts of faith. As intelligent children of God we need to use our faith full time. Often it would make all the difference, for "faith is assurance of *things* hoped for," and nothing worth while is accomplished without it.

The use of faith produces happy lives and work. One man lived an interesting, varied, and fruitful life. He always felt free to change to anything new that interested him. He had a full-time job, but he did other things, too. He always succeeded at the part-time ventures he pursued after his regular working hours. His family was well cared for, and the man himself was buoyant, youthful, and always ready to help in community projects. Once he lost nearly everything he had. "Yes," he remarked jovially, "I've lost everything but my enthusiasm!" A year later, he was operating a new and thriving business. He was amazed that so many men forget to use their God-given ability to meet adversity. He said he had three friends who lost their farms during the depression of the Thirties. One was "finished" and said so. The other two, with no better opportunity than the first, made slow but substantial comebacks. They had perfect faith that they could.

Another man he knew—a self-made, hard-working millionaire—was wiped out. He was not a young man, and things seemed black for him. Yet, in a comparatively few years, he was wealthier than he had been before. He had learned the rules of success. He planned as he always had planned for the future. He had friends everywhere who trusted him. He was a lifelong church member, and no one

doubted his faith in God's willingness to bless and to help him in recouping the business on which many men depended for livelihood. He worked with the assurance that it could be done and that it was up to him to do his part.

To use our faith is to see the real picture of what is important. In using our faith we can drop something of questionable value to us to make time for things more important. One woman gave up the game of bridge because she felt that she was devoting too much time to it. She felt she was limiting the better, more useful woman she could become by spending too much time at cards. Faith had given new meaning to her life, and she saw greater reward in living for the best that she knew.

To live the best that we can is in itself a high type of success. We are responsible for our part, but not for the outcome. Through faith some have carried on as wonderful, conquering spirits. Some have endured loss without bitterness. Some have held menial jobs in order to realize some other good. Others, who have not done all they want to do, have made such progress that they are glorious success in what they have overcome.

By using faith to do the best that we can leaves the outcome to God. When this is our first concern our lives will speak for themselves. It may be individual reward; it may be reward in the life of a loved one. Or it may be reward that falls on our effort with a group of persons.

Faith gives us an important drive that sends us ahead to new progress. Feeling the impulse to live still better means that it is possible for us to do so.

It is a sign that we are surely established in faith that will not disappoint us. Our faith brings the beauty of life around us into focus. This beauty always has been there, but we have not been in the right frame of mind to see it. Seeing through the eyes of faith may be likened to the waking of Scrooge on Christmas morning—everything is beautiful, wonderful, and excitingly full of promise. Like Scrooge, we are moved to kind and generous acts, which are sure to bring us into a more blessed relationship with our fellow men.

Using faith makes us better friends. We draw persons of faith to us and are drawn to seek out those who see the good of mankind as the highest good. Using our faith, we attract to us good habits, which are like friends; they help us.

To be active in the use of faith, we must be ready for opportunities that come to us. A young schoolteacher wanted a better position, but she doubted her ability to get one. So, she idled her summers away instead of taking advanced training. Then she learned of a better position. She made inquiry and learned that the school was familiar with her work, approved of it, and would be glad to consider her if she had the necessary advanced degree. The person taking the position would have to supervise some students in practice teaching from a nearby college, and this required the advanced degree. To her dismay, the girl could not apply, but she resolved that it was the last time she would fail.

Using our faith keeps us looking forward. Faith keeps the spiritual eyes on the new and better things ahead. Some get more from their day than others be-

cause they use their faith to make them beautiful days. They try to fill them with good. They find help in reading spiritual writings and acting on those that fit their needs. They examine their way of living to see the course they are taking and the one they should take. They experience the restorative power of prayer for guidance and help. Faith is theirs to use in increasing measure as they seek it and use what they have.

Faith put to use is nature's way of life. We suit the seed to the soil, the training to the child, the work of our hands to the work of the world. All are acts of faith in God and His orderly universe. And He, we remember, is more willing to give than we are to receive.

Man has scarcely brushed the surface of the wonders that God has for him. We know that we can begin more splendid living this day by working with the great forces guiding the universe. It can be done by using our faith. We do not need to endure the things in our lives that make them less than lives of faith. We can change them and ourselves so that we are literally made new. We can rise to a higher plane of living. We have only to have faith in Him to know that His promises are true. We have only to use our faith; and God will bless us according to His loving and tender will.

(To Be Continued)

Peace I leave with you; my peace I give unto you . . . Let not your heart be troubled, neither let it be fearful.—JESUS

The Eleventh Commandment

RICHARD HEWITT

FROM OUR EARLIEST Sunday-school days we have been taught the Ten Commandments. To us, they are directions for living better lives—directions on how to meet all kinds of circumstances in our daily contacts with our fellow men. So, without giving much thought to the matter, we consider the Ten Commandments complete within themselves, as embracing all of God's directives to mankind.

Because of this, our thinking regarding the commandments tends automatically to put a period at the close of the tenth one. Hence, the statement that the Bible contains another specific directive, which quite logically I think of as the eleventh commandment, may come as a surprise to many.

What is this eleventh commandment? What is the all-important basis for it? All through His ministry Jesus expressed freely the quality of life in which this commandment is rooted. It was no mere theory with Him, but an integral part of His being. Accordingly, during the Last Supper, when the knowledge of His coming crucifixion was casting its shadow over Him, He was able to speak of it as He told His apostles, "A new commandment I give unto you, that ye love one another."

None of the commandments referred to in The Book of Exodus makes any mention of the quality of love. It remained for the Nazarene to make this quality personal to His followers, which He did by

word of mouth and by example. Furthermore, so significant did He consider it that He designated it as the basis for "a new commandment"—or, as we would say today, a rule for better living.

It is easy to see how any of the Ten Commandments is met by an earnest and sincere observance of the "new commandment" that Jesus laid down. True love for God obviates any possibility of holding other gods before Him, of taking His name in vain, or of violating His Sabbath. The same true love toward our fellow men would eliminate from our thought any idea of taking unfair advantage of or of dealing in an underhanded way with others. We would not steal, kill, bear false witness, or covet; true love would not permit even the thought of doing so.

To love another person—as the world understands love—is to lower most barriers the average man erects around himself in his dealings with others. With these barriers lowered he feels defenseless. And he has no intention of placing himself in a defenseless position when he deals with his "enemies." As a consequence, the admonition to "love your enemies" or to "love thy neighbor" falls on deaf ears.

Despite the exceedingly dim view taken of it by so many persons, such admonition contains the answer to every question of human relations and the solution to every problem the world has ever known. A few moments' reflection will reveal the truth of it.

What about the business transaction you have scheduled for tomorrow morning? If you and the man you plan to deal with are filled with Godlike

love for each other, what will become of the tendency to drive a hard bargain? What will occur to the desire to get the better of the other man? You are right; such tendencies will be conspicuous by their absence, and the entire transaction will be carried through in a most harmonious fashion.

What about the neighbor no one likes, who is avoided by most other persons because of his unlovable and unloving ways? He never will make friends with discourteous or surly treatment, for this practice simply aggravates the situation. An earnest outpouring of divine love in his direction will dilute in ever-increasing degree his unloving attitude. And, if persisted in, this outpouring of divine love will eventually win him over.

If two nations could express toward each other Godlike love, do you think for one moment that there would be any need for war, for continual armament, for expensive defense preparations? The answer is so obvious that any comment would be superfluous.

What is this love that Jesus admonishes us to have for one another? It is one of those basic qualities of life that elude description. Mere words are powerless to paint anything more than a pale, ghostly picture of the real thing, for it must be felt and lived to be known. And what is love? In the words of Ralph Waldo Emerson, "Love is our highest word, and the synonym of God."

Any attempt to like another person, to discover, to appreciate, and to emphasize the good things about him, to seek to help him in a selfless way is a conscious and deliberate effort on our part to let God express Himself through us. And to the de-

gree that we succeed in this, we reveal our inherent divinity in a tangible and practical way.

Reducing this matter of loving one another to simple words, we try to envision what God would have us do in a particular situation. Then we do our best to follow His divine pattern.

Would God have us distrust or dislike another for any reason? Would He have us call him a "crackpot" because of differing ideas or ideals? Would He have us scorn another simply because he is of a different race or color? Of course not?

Actually, our only safe course is to follow God's example at all times and in every situation. Even though we may say we do not know what that divine example is, we *do* know the difference between right and wrong. And our highest idea of right is His example. Through a conscientious and persistent practice of this right behavior, we can fulfill this eleventh commandment. We will then automatically practice the original Ten Commandments.

A perfect gift thy Father gives to thee—
Thyself, with all thy powers. Yet all will be
Imperfect, weak, and in captivity,
Till thou, His child, give all thyself away
To God and to thy brother, day by day.

—THEODORE C. WILLIAMS

"Go Thy Way"

MILDRED W. BROWN

A CHARMING WOMAN sat across the desk from me in the office one day.

"If only I had more faith," she said, "I wouldn't be here begging your help!" She paused a moment, then explained: "I am totally blind in one eye. Nothing more can be done for me, I'm told, and I may lose the sight of the other eye at any time."

"If only I had more faith!" she had said. Yet her faith had brought her to ask for help. A warmth flowed from my heart and embraced her because of this faith.

"My family, one of whom is a physician, says I must accept blindness with good grace. But, somehow, I just can't!" She wept softly for a few moments. When her voice was under control she continued to speak of her trouble. As she spoke, a vision of an incident in the life of our Lord came to me:

A blind man sat on the dusty road leading into Jericho, begging for alms from passers-by. His name was Bartimaeus.

"I hear many footsteps. What do they mean?" he must have asked someone nearby. When he learned that it was Jesus and His apostles, followed by a great multitude, passing by, he cried out, "Jesus, thou son of David, have mercy on me."

The crowd jostled him. Some rebuked the blind beggar as he cried after Jesus. But Bartimaeus con-

tinued to cry out, until Jesus, hearing him, stood still and commanded the one who called to come to Him.

"What wilt thou that I should do unto thee?" Jesus asked gently when the man stood before him.

"Rabboni [Teacher], that I may receive my sight."

I can almost feel the tender compassion of Jesus as He looked upon this man, who, buffeted and rebuked by the multitude, persisted in being heard.

"Go thy way," the Master said in strong and reassuring words. "Thy faith hath made thee whole." And immediately Bartimaeus recovered his sight.

How blind some of us are as we sit beside the road of materialistic thought, unable to see which way to go because of an apparent limitation or handicap! And we may believe that because of it we have been brought to the place where we must beg for what we need or want.

This was the position of the woman in my office. Like the blind man beside the road, she was calling for healing; and her healing lay in understanding faith, just as Bartimaeus's had.

The woman and I talked about faith. Paul's definition was ready upon her lips. " 'Faith is assurance of *things* hoped for, a conviction of things not seen,' " she quoted.

"But what do you understand faith to be from this statement?" I asked. "A reassurance? An inner knowing? A conviction?"

"Well, yes, I guess it is," she answered vaguely.

Faith is a spiritual quality, a faculty of mind, I told her. And as such, it is complete; it needs nothing more than it already is. The need is not for more

faith, but a more complete understanding of that which is ours at this moment.

Paul says it is the assurance of the things we desire. The substance of this woman's desire was for restoration of sight in the blind eye. She needed evidence of perfect vision. But without the substance of a thing there is nothing. The assurance of her hope and of the hope of the blind Bartimaeus was the same. Both began with the thought and belief that sight could be theirs. This was the underlying motive of their call for help. They believed help could be obtained. Theirs was a kind of faith—a blind faith.

Help did not come to Bartimaeus through advice that the thing he needed was more faith, but through assurance that sight was his. In effect, I believe that what Jesus was saying to the blind man was this: "You have faith, which is the assurance, the belief that you can be healed. The very fact that you called for help proves that this is true. You possess now your healing."

Faith is the assurance, the idea of the thing desired. As H. Emilie Cady expresses in *Lessons in Truth,* "Faith takes right hold of the substance of the things desired, and brings into the world of evidence the things that before were not seen."

The instant the desire or request for some good thing is made, the good we seek starts toward us. Miss Cady says, "Desire in the heart for anything is God's sure promise sent beforehand to indicate that it is yours already." Sent beforehand! Yes, we begin to reason consciously that we have it, even though it has not yet made its appearance. It is "a conviction of things not seen."

It has been said of faith that it is "reason grown courageous." It is reason raised to its highest power and expanded to its widest vision.

When Jesus said to Bartimaeus, "Go thy way," He was telling him to be courageous and to continue in faith the belief that he could see. And the instant the idea took hold in his thought and feeling he was able to see.

"I believe I see what you mean," the woman said. "It is what is meant by the words, 'Before they call, I will answer.' " Then, after a moment of deep thought, she continued, "I must possess sight in my thought and believe that it is present even before the evidence makes its appearance, because sight is already a reality."

"Yes," I told her, "you trust in the promise of God. This is the answer before you call, working through the faith that is yours. Such trust makes the healing complete."

The woman's healing did not come instantaneously, as did that of Bartimaeus—but she lived and moved with the belief that sight was already hers, and she was healed. A few weeks later, she came into my office, rejoicing that her sight was beginning to return. Today the sight in the eye that was once blind is more nearly perfect, according to medical diagnosis, than in the other.

No one needs more faith. One needs only to let that spiritual quality which is already present be directed toward the heart's desire. And as the idea fills the heart and mind with a sense of reality, the visible evidence of this desire becomes a glorious manifestation.

I Meet My God in Silent Prayer

from the writings of

CHARLES FILLMORE

Illumination: Christ, the radiant light within me, quickens, inspires, and directs me.

Prosperity: The rich harvest of heaven pours its bounty out upon me in never-ending prosperity. I am successful in everything I undertake.

Healing: The rich harvest of heaven fills me and thrills me with its harmony and health. Praise God I am made whole.

INSTRUCTIONS—"Know ye not that ye are a temple of God, and *that* the Spirit of God dwelleth in you?" Under the direction of Christ a new mind and body may be constructed through prayer and meditation. In the inmost center of every man, the Christ resides. Would you meet your God in this closet of prayer? Then quietly enter and first taking up the Illumination Thought given here dwell on it steadily until the logic of your mind is satisfied, and you know your prayer has been heard. Then next, take up the Prosperity Thought, and then the Healing Thought. As your consciousness expands, you touch the everlasting Truth and you find that every blessing is abundantly added.

James says, "Every good gift and every perfect gift is from above, coming down from the Father of lights." God's ideas are the source of everything that appears in the manifest realm. Accept this all-productive truth and know that your whole being is luminous with light and that there are no dark places in mind or body.

When the light of the Christ Mind comes to any man it does not confine its rays to his consciousness, but those who sit in darkness and negation see it and feel its power.

Jesus taught and demonstrated that the inner light includes power, love, life, and all that the Father has. The divine light is the Logos, the word of the Supreme, and has all potentiality in it. Man can appropriate all, or a part, as he chooses. Jesus expressed it in its fullness, and those who follow Him cannot expect all its benefits unless they accept the all-possibility of the divine Principle.

To speak the word of Truth effectively, to encourage, to heal, to bless, and to cheer, the conscious and superconscious minds must be one in understanding.

When we have been born anew, born into the light of the Christ, we leave behind the belief that in our human self there is any power, and we look to the intelligence of the Word for guidance. The first "God said" was for light, understanding, and this should be our first word.

Christ, the radiant light within me, quickens, inspires, and directs me.

In demonstrating prosperity our need is to work for a very firm abiding realization of substance, the living energy out of which all things are made. Really we need to unfold a substance state of consciousness that will always sustain us. Divine substance is brought into manifestation through praise. Words of thanksgiving quicken the consciousness of substance, and it can then be easily formed by the mind. "Bless Jehovah, O my soul . . .

Who crowneth thee with loving-kindness and tender mercies;

Who satisfieth thy desire with good things."

Repetition of this paean of praise that David gave to us fills our hearts to overflowing with love and gratitude, and opens the way so that our desires may be satisfied with good things.

You wonder what one can be thankful for when all seems to be going wrong? If you would be set free, put into operation this law of praise whether you understand it or not. Paul and Silas were beaten and thrown into prison, yet they sang praises unto God, and they were set free. If these men had lain in prison groaning and complaining would their bonds have been loosened? No—neither will they be for anyone while he is in a negative, fault-finding, complaining state of mind. Praise is the key that unlocks the doors and sets us free from every adverse condition.

The rich harvest of heaven pours its bounty out upon me in never-ending prosperity. I am successful in everything I undertake.

We have heard of a sanitarium where laughter is the only healing remedy. Time was when such an institution would not only have been subject to the ridicule of the community but its promoters would doubtless have come under the insanity regulations. But now that not only psychology but medical therapy is giving attention to the effect of the emotions on the health, the systematic cultivation of a joyous heart, filled to overflowing with praise and thanksgiving is looked on favorably as a healing practice.

In our modern practice of spiritual healing we find sadness and sorrow to be the cause of many physical ills. We also find that happiness and thanksgiving are natural to man and that he can release them from his inner life through an understanding of Truth.

The study of the spiritual side of life awakens in mind, and even in body, emotions that convince one of the reality and eternal continuity of life, regardless of the changes that take place in the outer.

Never repress the tendency to be thankful for health and strength and vitality. To sing praise and give thanks are known to the spiritual minded as great building impulses of the whole man. Declare over and over that the quickening, vitalizing free-flowing energy of Spirit is working in you mightily, transforming you into newness of life.

The rich harvest of heaven fills me and thrills me with its harmony and health. Praise God I am made whole.

The Creative Word

WOULDN'T IT be wonderful if you could wake up some morning with the power to change all the present undesirable conditions in your life? Have you ever said to yourself, with intense longing, any of the following: "Oh, if only I were well and strong! If this debt were paid! If we could move to a place where surroundings were more suitable! If Susie would grow strong like other children! If John could find work that was suited to him, and that would bring us enough to live decently on! Oh, if I were able to speak a word that would change these adverse conditions, how happy, how contented, I should be!"

Stop and think. Whose simple word could change all your adverse conditions? Where lies the power that could make over your environment almost instantly, without breaking the great law of the universe? Who has power over the heavenly bodies as well as over the earth and all that dwell thereon?

Without hesitation you reply, "God!"

You believe, then, implicitly, that He could change all undesirable things for you and yours—if only He would. You believe that health and plenty and lovely things of every kind could come into your life, even at this moment, if only He would speak the word.

If God said, "Here is health, take it—it is yours freely—it always has been yours, you have but to

accept it; here is all the money that you need, take it and use it for good; here is a lovely home, just where you would like best to live, with neighbors and climate most suited to your temperament; here is the work that you would love best to do," you would think yourself very foolish and shortsighted to refuse any of these God-given gifts, would you not?

Yet every day you may be steadfastly refusing, turning away from, a gift greater than any of these. A gift that will not only make over your physical condition and environment now, but that will insure your entire future, if you will learn to use the gift aright. A gift that you can use any time at a moment's notice, not only for yourself but for all whom you desire to help. That would be a wonderful gift indeed, would it not, and don't you think that you would be extremely unwise to refuse such a gift? Yet God offers this gift, to you, in these words:

"The word [of God] is very nigh unto thee, in thy mouth, and in thy heart."

The word of God, the word that heals, cleanses, strengthens, invigorates, renews, creates, in our bodies, in our world, in our universe, aye, even in all the universes that star the infinite expanses of space!

"The word of God is nigh unto thee," ready to serve you, awaiting your pleasure, awaiting your acceptance. How is it ready to serve you, to bring about the changes in circumstance and environment that seem so desirable, yet so impossible of attainment now? We must be channels for the word; the word must have us as personal channels to flow

through in order that it may flood our bodies, our lives, our environments.

We may have this word simply by asking for it. This sounds easy, and it is easy—far easier than worrying and straining and yearning toward material things for help, easier than looking to things of the world, to outer manifestations, for what we want. When we look to things we are looking to effects, rather than to causes. For the world of causes is the unseen realm—unseen, yet more real than the things that are seen, because they are but the effects of the unseen causes. The things that we see and experience in everyday life are not unreal phantoms, illusions of the senses; they are real enough as effects in the outer, or objective, realm of causes that exist in the inner, or subjective, realm. Through these things, tangible enough on their own plane, it is our privilege to work out some outer problems; but the deep realities, the verities that are unchangeable, exist in the world of cause. If we desire to make truly beneficial and lasting changes in the outer world, we must begin to work in the inner realm, the realm of cause.

How may we know about this inner realm? How may we make contact with it? How may we reach and influence this world of cause, in order that it may move in our favor?

We may do this through the medium of thought —the common possession of all human beings.

There is, of course, idle daydreaming, the fluttering to and fro of a mind that is stayed on nothing, but flits from desire to desire, without power or purpose. Thought of this kind will never get one anywhere; and if indulged in too freely it will weaken

one's mental fiber, one's will, and one's ability to concentrate, to plan, and to execute. On the other hand there is deep, purposeful thought, creative thought, by which we may use the word of God to heal disease, to supply needs, to bring joy into our hearts and spirituality into our vision. This is the kind of thought that we must cultivate, that we must learn to use, if we would change the effects that we do not like.

A man may be ever so conceited about his ability in many worldly ways, and yet, if you suggest to him that he has real power to order his whole life and that he is really responsible for the seeming ills, misfortunes, and disappointments that come his way, he immediately disclaims all power and responsibility and puts the blame on God, or fate, or chance, or anywhere else except where it does rest—with himself.

Do not be a coward. Face your responsibilities. Instead of whining about adverse fate, crumbling before the imaginary Juggernaut of chance, lying supine under difficulties, letting discouragement and fear corrode your mind and heart—be a man; get up; unfurl your banner; do something for yourself.

What is your best defense against temptation, disease, sorrow, lack, and discouragement? The word of God—the word that is "very nigh unto thee, in thy mouth, and in thy heart."

Begin today; there is no tomorrow! When tomorrow comes, it will be today, and it will be just as hard to begin then, in fact, a little harder, because you have put off your beginning for another day; you will have delayed the action of the word—the

all-powerful, vital, creative word that can change your whole life and make a new man of you, if you will but use it.

How will you begin? People begin in different ways, but I know of no better than the way of love.

You may say, "I already love a great many people. I don't know of any one who loves his friends and family better than I do. I would do anything for them."

That is good and commendable as far as it goes, but is yours an impersonal love, a love that not only sees what is admirable in friends, relatives, and agreeable strangers, but seeks the good in those who are outwardly disagreeable—a love that finds beauty in common things, is willing to serve without thought of reward, and is eager to lift everything to its own high level?

Impersonal love is utterly free from all taint of selfishness, and lifts us to at-one-ment with the eternal, unchangeable love of God. To the extent that we flood our souls with this golden tide of love in its pure essence, will we attain the power to speak the mighty word of God.

We may not be in a loving attitude when we begin; but we need not wait until we are in the mood that seems most suitable. What we need, in this as in every other situation that we hope to better, is purpose. We may, however, take advantage of a moment in which we seem lifted up, peaceful, near to the great Source of all good. By constantly opening all the channels of being to the inflow of divine love, by continually asking God for wisdom, by listening for the "still small voice," we will learn to evoke the

mood that we desire and to dwell in it, at first perhaps only for a few moments, precious, golden moments, but later for hours and days.

When we have learned to dwell in this mood, to live in it, to remain on the heights, we shall be able to put our life in accord with divine harmony. We shall no longer be subject to fear, anxiety, disease, or want. We shall no longer be blown hither and thither by every adverse breath; dwelling wholly in the world of effects; accepting whatever comes our way by chance. On the contrary, we shall be able to control our lives from the inner realm of cause; we shall be masters instead of slaves. We shall also be of immeasurably more benefit to the world and to the community in which we live, because we shall be using the word as it should be used—in coöperation with Spirit. "With God all things are possible." That is to say, when we work with God we can accomplish what, to the uninitiated, appears to be impossible. While we work alone, without His help, trying to accomplish things in a human way entirely, even though we are filled with determination, and make strenuous efforts, we cannot hope to achieve the same ends.

Neither does it benefit us spiritually to simulate love with an artificial smile and a cheerfulness that we assume merely to make ourselves popular. Humanity is not blind; usually it sees through the veil of pretense, the veneer of good nature, to the selfishness within one. To be sincere in looking at the good in our fellow workers, to be cheerful to the end that all may be happier, to find something, however small, to love and praise in every one with whom we

come in contact—in short, to radiate sincere cheerfulness, love, and praise because we are living these things—is the attitude that will bring us up out of the shadowy and uncertain material world into a spiritual world where we may speak the word of God and apply it intelligently and effectively to all our affairs.

The author of "In Tune with the Infinite" says, "In direct proportion as a man recognizes himself as spirit, and lives accordingly, is he able to transcend in power the man who recognizes himself merely as material."

I hold that a man cannot learn to flood his whole being with love for all things and all people, impartially and impersonally, without recognizing that he is spiritual and one with the great Spirit, God. Neither can he recognize within himself his kinship, his identity, with Spirit, without being filled with divine love. Love brings us very near to God because "God is love," and to the degree that we become love personified do we become agents of God and able to use His word. Love is the great creative power.

It has been said that "man's extremity is God's opportunity." This is strangely true. It does not mean that God deliberately pushes a man into a corner, where he feels that his back is to the wall and all the world is against him. It means that man, being powerless to extricate himself from his difficulties and seeing the unreliability of human methods, feels that there is nothing left to do but to turn to his Creator; and consequently he turns for help to the One to whom he should have turned in the beginning. He

turns from the world of effect and seeks help in the world of cause.

So long has man wandered blindly in the world of effect, bewildered by its vagaries, hurt by its obstacles, bruised by encountering walls that seemed to shut him out of the Promised Land, that he is somewhat blinded by the light of Truth, which sheds its effulgence on him the moment that he recognizes it, the "*light* which lighteth every man, coming into the world."

"Seek ye first the kingdom of God." It is within you, waiting to shine forth. It is the "*light* which lighteth every man" who will slough off the worldly veneer that clouds and obscures it and become simply the transparent receptacle through which it may shine out upon the world.

Take time every day from the labors, the worries, the cares, the trivial things, and give that time wholly to cleansing your mind of the worldly thoughts that have muddied the clear stream of divine love, which is ever endeavoring to flow outward through you. Relax, put away the questions that trouble you. Rest, rest, in the absolute stillness of every fiber of soul and body, and simply wait upon God! Because the mind must think, and because every thought of objective things hinders the inflow of eternal wisdom, think of a flood of pure light irradiating your whole being, pulsing through every vein and nerve, glowing in every cell, cleansing, healing, renewing, transforming the very tissues of your body into finer, more transparent flesh, warming the inmost recesses of your heart and filling it with loving-kindness toward all the world. This prac-

tice will become easier day after day; it will fill you with a wonderful peace and will often bring to you clear solutions to your problems.

As you learn to live in the divine harmony and to practice the presence, you will find yourself spending hours on the heights and carrying down into the valley of everyday affairs much precious wisdom and courage to guide and help you. You will find that you are speaking the word of God, creating circumstances, healing negative conditions, transforming your environment, and making friendships that you longed in vain to make before you sought the kingdom.—*Wright Field.*

Thanksgiving Psalm

Cleo Lee

I am thankful that the Lord is my shepherd,
Grateful that I know His presence is within me,
That His light illumines my way,
That His life inspires me,
And that His love is the quickening power for my many blessings.
I am thankful that the Lord is with me all the time.
I shall always do whatever He tells me to do
And go wherever He directs me to go.
He is my Lord. He makes me know that His all is mine
And that I am to express it.
My joy is full.
I praise Him and give thanks that He is always with me;
And I shall dwell in this spirit of thankfulness forever.

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 6, November 6, 1955

UNITY SUBJECT—*The Healing Power of the Highest.*

INTERNATIONAL SUBJECT—*Jesus, Friend of Man.*
—Luke 5:12-15, 27-32.

12. And it came to pass, while he was in one of the cities, behold, a man full of leprosy: and when he saw Jesus, he fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

13. And he stretched forth his hand, and touched him, saying, I will; be thou made clean. And straightway the leprosy departed from him.

14. And he charged him to tell no man: but go thy way, and show thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

15. But so much the more went abroad the report concerning him: and great multitudes came together to hear, and to be healed of their infirmities.

27. And after these things he went forth, and beheld a publican, named Levi, sitting at the place of toll, and said unto him, Follow me.

28. And he forsook all, and rose up and followed him.

29. And Levi made him a great feast in his house: and

there was a great multitude of publicans and of others that were sitting at meat with them.

30. And the Pharisees and their scribes murmured against his disciples, saying, Why do ye eat and drink with the Publicans and sinners?

31. And Jesus answering said unto them, They that are in health have no need of a physician; but they that are sick.

32. I am not come to call the righteous but sinners to repentance.

GOLDEN TEXT—*They that are in health have no need of a physician; but they that are sick. I am not come to call the righteous but sinners to repentance.* —Luke 5:31, 32.

SILENT PRAYER—*My health comes from God, and I express my natural heritage of health and strength.*

The history of mankind, in the majority of its aspects, shows a steady growth or ascent from a lower to a higher estate. The progress of man through the aid of uplifting influences has been especially marked in the education of the mind. In the subject of mathematics alone, almost unbelievable increase in the understanding of abstract truth has been gained over a period that began with the crude though systematic work of the Egyptians about 2500 B.C. and extended to include the seventeenth-century research of Leibnitz, who proved the branch of higher mathematics known as differential calculus.

Steady progress has been the rule also in that phase of life which deals with man's relationships with his fellow men. The various activities of social

service have led to improved working conditions, better homes, and more helpful environments for those whose condition of life has called for the help of their brothers. Sociology has thus resulted in many movements for the upliftment of mankind.

In the field of religion the upward march has been especially remarkable. From the blindly groping faith that caused men to pass their children through the fire as sacrifices to their deities, up to the divine consciousness of Jesus, who submitted His body to the purifying fire of Spirit and came forth alive with a life that never dies, stretches a wide range of religious experience.

The healing of the body of man must follow the law of evolution, in common with the education of his mind and the adjustment of his social relationships. Jesus Christ did His healing spiritually. He knew that the blessing of health comes through exercise of the faith of the man who seeks it; that faith opens the mind to the influx of power from on high; that the power of the Highest heals all diseases, both of spirit and of body.

When faith is sufficiently strong to dissolve all adverse obsessions and to open the mind fully to the power of God, healing is instantaneous. In the natural course of events a patient who survives a fever goes through a long, slow convalescence; hence, perhaps, the name "patient." Jesus Christ had no patients, although He healed many who were sick.

In The Gospel According to Luke we read of the healings that Jesus Christ effected. We are told that Simon's mother-in-law rose up immediately and went about her work when Jesus Christ denied the power

of fever to hold her. "And when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hand on every one of them, and healed them."

We have no record that Jesus spent any time in the study of pathology prior to this healing work. Shortly before that time, He had spent forty days in the wilderness in communion with God and in setting His own purposes in order by the light of the divine understanding that He had gained there. After each season of healing and intensive teaching He again withdrew into a desert place or to a mountain, either alone or in company with His apostles, and there obtained a new influx of power from the Father. So the healing work went on. There is no record of incurables.

Further, there is no record that Jesus took any precautions to avoid infection when He was engaged in healing the sick. He was without fear of evil, because He acknowledged only the power of the Highest, which is good. He put His hand on the leper to prove to him that He was fearless and confident. He spoke six short, decisive words: "I will; be thou made clean," and we are told that "straightway the leprosy departed from" the afflicted man, although the text shows that he was in the last stage of the disease. There were no long explanations, no instructions given. Jesus Christ simply turned His superwill upon the leper, and the power of the Highest flowed through Him instantly to do its perfect work. Then only did an instruction follow. The leper was told to offer the usual praise and sacrifice to God and to ascribe his healing to the Highest

rather than to the power of personality.

We can follow the teaching and example of Jesus if we will. But the will must first be wholly devoted to our purpose, and we must pay the price of effectual power in complete, single-minded consecration to the Highest. To trust that the Highest will heal us through the efficacy of a lower form of energy than our own normal life energy is to have a reversed faith and a divided mind. It is to scatter our forces and to make ourselves subject to the natural course of circumstances instead of aligning ourselves anew with the law of our true nature.

Man has not yet demonstrated the peak of physical perfection. Once he understands and keeps the law of his being, his ascent will be steady and rapid. The slow passage of the ages is not necessary to the outworking of God's ultimate purpose. Timesaving breaks in the slow continuity of the ascent are not inevitable.

Through faithful expectation of the power of God to manifest our good, the body is raised to consciousness of the eternal life principle contained in every cell and organ. When this point is gained "the resurrection, and the life" of the body become one, and partial understanding gives place to the dawn of a new era in man's unfoldment.

QUESTIONS

1. Can man follow the higher law in the care of his body?
2. What preparatory work did Jesus do before entering upon His ministry of healing?
3. How can we best follow the example of the Master in the healing of the body?

4. How is the body raised to consciousness of the eternal life principle contained in every cell and organ?

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Lesson 7, November 13, 1955

UNITY SUBJECT—*Keeping the Universal Law.*

INTERNATIONAL SUBJECT—*Principles to Live By.*
—Luke 6:27-38.

27. But I say unto you that hear, Love your enemies, do good to them that hate you,

28. Bless them that curse you, pray for them that despitefully use you.

29. To him that smiteth thee on the *one* cheek offer also the other; and from him that taketh away thy cloak withhold not thy coat also.

30. Give to every one that asketh thee; and of him that taketh away thy goods ask them not again.

31. And as ye would that men should do to you, do ye also to them likewise.

32. And if ye love them that love you, what thank have ye? for even sinners love those that love them.

33. And if ye do good to them that do good to you, what thank have ye? for even sinners do the same.

34. And if ye lend to them of whom ye hope to receive, what thank have ye? even sinners lend to sinners, to receive again as much.

35. But love your enemies, and do *them* good, and lend, never despairing; and your reward shall be great, and ye shall be sons of the Most High: for he is kind toward the unthankful and evil.

36. Be ye merciful, even as your Father is merciful.

37. And judge not, and ye shall not be judged: and condemn not, and ye shall not be condemned: release, and ye shall be released:

38. Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall

they give into your bosom. For with what measure ye mete it shall be measured to you again.

GOLDEN TEXT—*As ye would that men should do to you, do ye also to them likewise.*—Luke 6:31.

SILENT PRAYER—*The voice of the Christ within me leads me to obey the universal law of love.*

Jesus, who came to bear witness to Truth, in this lesson teaches Truth as it applies to social relations. Man is a social being; and until he adjusts himself harmoniously to those whose life touches his, he cannot be said to live abundantly or successfully.

The Christ life does not follow the line of least resistance. On the contrary, it sets hard tasks for those who take it up. Jesus did not avoid mention of these tasks, but went straight to the heart of His teaching in these verses. The higher self instructs the consciousness in the law of divine love.

To love is not difficult when the loving is reciprocal; in fact, it is the way of the natural man. Divine law, which substitutes principle for personality, requires men to love all impartially, friend and enemy alike. We love our enemies by realizing that God is love and that man, the son of God, is love also, whatever he may appear to manifest. We then realize love in our own selves and send it forth silently to all alike, with especial thought for those who seem to be at cross-purposes with us. As often as the thought of hatė presents itself, we erase it with a renewed realization of impartial love, until anger and rebellion give place permanently to forgiveness, forgetfulness, and kindly feeling. In this manner, consciousness and subconsciousness are both cleared

of anger and hatred and resentment.

Whatever a man's feeling may be, he can always control his actions by an effort of the will so that he can do good to another whether he likes the other or not. But if his good deed is underlaid by an evil thought or ill feeling, he is left out of harmony with life; and, besides, he transmits a mixed impression to the subconsciousness of the one whose enmity he seeks to blot out. Therefore, the work of realizing love in one's own soul should be done first.

Turning the other cheek would seem to represent the extreme of supineness and humility. It is better, however, to do this than to strike back and to keep one's thought and feeling clouded with hate.

As for giving and lending with no thought of return and without ever despairing, love alone makes these things possible. The impulse of love is always to give; and the greater the love, the more complete the selflessness that prompts giving and doing good. God, the Holy Spirit of selfless impartiality, gives to the unthankful and the evil. They who wish to prove their divine origin can find no surer way than opening their hearts and minds to the world's need and assuaging it by the fullest means within their power. These means are spiritual, intellectual, and material. Often those who seemingly have least to give in material help are most bountiful in their giving of spiritual and intellectual gifts. It is seldom found that the same person can give abundantly of all three.

The words "never despairing" are essential. The impatience of the natural man makes him unwilling to invest in a future that he cannot in a measure

foresee. To be expected to lend to his enemies and to do them good without thought of reward seems to him sheer folly; for he does not understand that his reward is now in process of bestowal, that it consists in the character that his unselfish activities are developing in him, and that character is a gradual accretion incapable of being hurried.

To develop spiritual consciousness is a reward high beyond all imagining, but it is not the work of a day. God is kind toward the unthankful and the evil, but their reward cannot be complete until they have laid aside the evil and ingratitude that mar their present character.

The rest of the lesson, like many extracts from other portions of the Gospels, is devoted to teaching the reciprocal nature of divine law. Giving and receiving are not two separate and distinct things. They are the two ends of the same thing; namely, the power to manipulate divine substance. Refraining from expressing judgment on others even in the personal consciousness inspires like restraint on the part of others. It remains true in the higher consciousness, too.

Condemnation arouses condemnation; generosity begets generosity. "With what measure ye mete it shall be measured to you again," for a man cannot be measured except by his own standard. He himself fixes the esteem in which he is held by his contemporaries, partly by the way in which he reacts to life, partly by his thoughts about himself and others, and partly by his feeling. The sooner he understands the three avenues of thought, feeling, and action and sets himself to put them in harmony with divine

law, the sooner he will become consciously a son of the Most High.

QUESTIONS

1. What is the metaphysical meaning of the teaching in today's lesson?
2. How does man learn to express divine love?
3. Why is it important to realize love in one's own soul before attempting to express it toward others?
4. Why is it better to turn the other cheek than to resent an injury?
5. How can man lend and give without thought of return?

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Lesson 8, November 20, 1955

UNITY SUBJECT—*Divine Resources for Human Needs.*

INTERNATIONAL SUBJECT—*Evidence of Jesus' Power.*
—Luke 7:11-23.

11. And it came to pass soon afterwards, that he went to a city called Nain; and his disciples went with him, and a great multitude.

12. Now when he drew near to the gate of the city, behold, there was carried out one that was dead, the only son of his mother, and she was a widow: and much people of the city was with her.

13. And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

14. And he came nigh and touched the bier: and the bearers stood still. And he said, Young man, I say unto thee, Arise.

15. And he that was dead sat up, and began to speak. And he gave him to his mother.

16. And fear took hold on all: and they glorified God, saying, A great prophet is arisen among us: and, God hath visited his people.

17. And this report went forth concerning him in the whole of Judæa, and all the region round about.

18. And the disciples of John told him of all these things.

19. And John calling unto him two of his disciples sent them to the Lord, saying, Art thou he that cometh, or look we for another?

20. And when the men were come unto him, they said, John the Baptist hath sent us unto thee, saying, Art thou he that cometh, or look we for another?

21. In that hour he cured many of diseases and plagues and evil spirits; and on many that were blind he bestowed sight.

22. And he answered and said unto them, Go and tell John the things which ye have seen and heard; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good tidings preached to them.

23. And blessed is he, whosoever shall find no occasion of stumbling in me.

GOLDEN TEXT—*Go and tell John the things which ye have seen and heard; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good tidings preached to them.*—Luke 7:22.

SILENT PRAYER—*I rely on Divine Mind and I find strength and wisdom sufficient for all my needs.*

Not one of us is sufficient unto himself. Jesus prayed that His apostles might all be one; and unless we have the spirit of co-operation and are willing to work with our fellow men for the common good, we accomplish little that is of lasting worth. By uniting our powers and working together we can solve all the ordinary problems that beset us.

Certain needs, however, transcend the power

of the sense man to meet even in co-operation with his fellow human beings. Death is considered the final check on man's power to overcome. Yet Jesus overcame it and taught that only faith is required to set it aside and to awaken the one who has entered it to newness of life.

A feeling of helplessness comes over the natural man at the sight of suffering or misfortune that he cannot relieve. Subconsciously, he feels that he was meant to subdue and to have dominion over his world, yet in his personal consciousness he can do nothing about so-called incurable disease, to mention only one of a host of ills that are beyond his power to conquer in his own strength.

The man imbued with the Christ consciousness does not encourage the thought of helplessness. He no sooner sees another overtaken by ill-health or misfortune than he starts to do something about it. He may silently declare life and health to be omnipresent, or he may work as Jesus Christ did in the healing of the centurion's servant as recounted in Luke 7:2-10. His work was done in His own consciousness. He spoke no word of healing or command; sent no message, so far as the account shows. Outwardly, He marveled at the centurion's faith and commented on the quality of it to the multitude. The centurion's friends on their return found the servant healed.

Healings do not just "happen," however. This one was the result of self-knowledge and God consciousness on the part of Jesus as well as of faith on the part of the centurion. If the whole story were written down in detail and not in the condensed

form usual in the Bible, we should doubtless read that Jesus Christ held a conviction of the sick man's wholeness in mind and mentally saw him as healed all the time that He was on His way to the centurion's house. To consummate the healing, it remained but to pronounce it done in His own mind.

Whatever Jesus' method, we know that His consciousness was one of abundant, perfect life. God consciousness has in it no room for recognition of death or disease. The student who aspires to healing power finds it imperative to enter into consciousness of the life of God. If he does this more easily through the use of constructive statements, he should make them habitually. Words define ideas in concrete form so that they are easily retained in memory. Therefore, they are the accredited metaphysical formula of life and health.

Words alone, however, without an underlying consciousness of creative power are powerless to heal the sick. The thought of omnipresent power held faithfully in mind ushers man into the consciousness where healing becomes possible. Death itself becomes a mere absence of conscious life, and not a power in itself, when man enters fully into God consciousness.

Confronted with a situation like that which Jesus met outside the gates of Nain, the natural man would doubtless remark how sad it was for the widowed mother to lose her only son and would perhaps feel almost as much compassion for her as Jesus did. But Jesus expressed His compassion in a practical way. Instead of telling the mother how sorry He was, He spoke to the son the seemingly

commonplace words, "Young man, I say unto thee, Arise." That was all; but back of these words lay a lifetime of concentration on the thought of God and of realization of the power of the I AM. Words like these spoken from ordinary consciousness of the personal man would have no power whatever to revive or to raise the dead to life.

QUESTIONS

1. Why should we all work together?
2. How should we regard death?
3. How was the healing of the centurion's servant accomplished?
4. What must the student who wishes to do healing work learn first?

Lesson 9, November 27, 1955

UNITY SUBJECT—*Receptivity to Truth.*

INTERNATIONAL SUBJECT—*Spreading the Good News.*—Luke 8:1, 4-8; 9:1-6.

1. And it came to pass soon afterwards, that he went about through cities and villages, preaching and bringing the good tidings of the kingdom of God, and with him the twelve,

4. And when a great multitude came together, and they of every city resorted unto him, he spake by a parable:
5. The sower went forth to sow his seed: and as he sowed, some fell by the way side; and it was trodden under foot, and the birds of the heaven devoured it.
6. And other fell on the rock; and as soon as it grew, it withered away, because it had no moisture.
7. And other fell amidst the thorns; and the thorns grew with it, and choked it.

8. And other fell into the good ground, and grew, and brought forth fruit a hundredfold. As he said these things, he cried, He that hath ears to hear, let him hear.

1. And he called the twelve together, and gave them power and authority over all demons, and to cure diseases.
2. And he sent them forth to preach the kingdom of God, and to heal the sick.
3. And he said unto them, Take nothing for your journey, neither staff, nor wallet, nor bread, nor money; neither have two coats.
4. And into whatsoever house ye enter, there abide, and thence depart.
5. And as many as receive you not, when ye depart from that city, shake off the dust from your feet for a testimony against them.
6. And they departed, and went throughout the villages, preaching the gospel, and healing everywhere.

GOLDEN TEXT—*The harvest indeed is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.*—Luke 10:2.

SILENT PRAYER—*My will to express the perfect way is my divine gift and my responsibility.*

The work of Jesus was to bear witness to Truth. This witness was borne to those who needed to see and to understand it. Jesus, therefore, surrounded Himself with those who accepted the service He could render them and with others who, freed by Him from the incubus of mental or physical handicaps, ministered to Him and served Him.

Although Jesus taught much by parables, we have no record of interpretations given by Him except in the parable of the sower and the parable of the tares. The parable of the sower is of especial

interest to students of Truth because it deals with the word of Truth, or "word of God." With the interpretation already furnished us we have only to point out how the student may apply it to himself.

In the terms of this parable everyone that speaks a true word or a good word is a sower. As the sower, by chance, scattered seeds by the wayside as well as on the good ground that he had prepared for cultivation, so everyone who speaks a word of Truth reaches others and influences them to some extent as well as impressing the word on his own thought substance. What the individual wishes to accomplish is the development of his own field, the living of his own life, the growth of his own character. No one sows another's ground and neglects his own. Each works out his own salvation or harvests his own crop.

The student and lover of Truth wishes, above all things, to live according to Truth. Beginning with affirmations, as he has been told, he expects to realize a full return from every statement. But because long-established thought habits are tenacious, requiring patient cultivation of new habits of an opposite trend of thought to displace them, his efforts do not always meet with immediate success. He may find his thoughts wandering, and the affirmations that he has made are as so many handfuls of seed that the wind has carried over his fence and let fall on the roadside, perhaps on the concrete surface. Nothing can grow out of solid concrete, neither can Truth make itself manifest in one's life when the mind, by reason of ingrained adverse habit, is unreceptive to it. The man who occupies himself with externals, giving thought always to the superficial interests of

others as well as to his own, is allowing his true words to fall outside his own "field." The manifest realm is not the realm in which he will get first or best results. The inner, casual side is his good ground, and from it his expectation of a sixty or one-hundredfold return will not be disappointed.

Before the student learns to direct and to control his true thought and his good words, however, and to make himself truly receptive to their power, he may apply himself enthusiastically to the practice of the silence and may expect prosperity and all other good things to become manifest immediately. Words of Truth have this in common with seeds: they germinate and come to full fruition in the life in accordance with unvarying law. The law of mental growth in the realm of ideas is first the thought, then the consciousness, then the manifestation in the life and affairs. Unless the thought is held faithfully and steadfastly, it is not assimilated into consciousness. Other thoughts intervene, and before the student is aware of what has occurred he is thinking of other things and has forgotten the word of Truth. The unretentive mental habit is like the rock on which no seed of any consequence can take root.

The cares, riches, and pleasures of this life are an incongruous assortment of conditions to be listed as adverse, yet one is as likely as another to hinder and to defeat the realization of the student's aim. The rank tangle of thorns no more surely prevents proper growth and maturing in the physical realm than an all-absorbing load of cares does in the spiritual. The insistent responsibilities of great wealth and the preoccupation with pleasure that claim all

the thought of those who give themselves over to selfish living are alike unfavorable to the growth of interest in the inner life of man. Any one of these obsessions crowds the germ of Truth out of the mind, leaving a fruitless life.

The good ground represents the receptive and retentive mind. They who in an honest and good heart hold fast to the word of Truth that they have heard have sown. To hold fast to what we hear, we must think of it often, keeping it in mind through meditation, applying it in action as opportunity offers, incorporating it completely into our consciousness. Good seed merits good soil and faithful cultivation, and a good crop does not come unless these preliminary conditions are kept.

QUESTIONS

1. Who is a sower? What is the seed?
2. What is the "field" that each one develops?
3. What do the seeds that fell by the wayside represent?
4. What is the law of growth in the natural world? In the mental world?
5. What does the good ground represent?

The heavens declare the glory of God;
And the firmament showeth his handiwork.
Day unto day uttereth speech.
And night unto night showeth knowledge.

—PSALMS

Silent UNITY

Christ, the radiant light within me, quickens, inspires, and directs me.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, Lee's Summit, Mo. Cable address: Unity, Lee's Summit, Mo.

Give your full name and address

Prayers ANSWERED.....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be sealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

THIS LETTER is written with a heart full of love and gratitude to you of Silent Unity for your prayers for my daughter-in-law, ——.

I am happy to tell you that she has made a very miraculous recovery and is improving so steadily that she will soon be released from the hospital.

When I called you for prayers, she seemed beyond all medical help. Several doctors at the hospital said they had done everything they knew to do for her and even prepared us for the worst. Her husband (my son) had gone home for a short rest, having been with her all night. While the doctors were talking to me and a niece who had come to be with her, my son returned to the hospital and came down the corridor where the doctors were talking to us. He listened until they finished and had walked on. As we turned to go into the room, he told me "it just isn't going to be that way." He then told me that while he had been meditating and resting he had the most wonderful experience—a conviction or assurance that God was going to heal ——, and he

just KNEW it was that way. Quite soon she began to show signs of recovery—the doctors discontinued the intravenous injections, and she soon became articulate, so we could understand her. From then on, she made steady and rapid improvement.

Her recovery was a great surprise to the doctors, I am sure, and several of the nurses who had been so attentive said they had no hope of her recovery. I am writing this so you may know what a blessing you have been to us, and to testify to God's goodness. I am especially thankful for the strengthening of my son's faith, as well as my own, and for the healing of the dear one.—*D.L., Oklahoma.*

He Shall Have Abundance

INCLOSED is check for $3 from my Prosperity Bank. I was faithful to my drill, and the results have been very heartening.

My husband has had a substantial raise, and many well-deserved honors have come to him since I began using the drill. I believe that this recognition, though merited, was brought forth at this time because I used the drill and realized daily the true source of all prosperity and goodness.—*Mrs. R.H., Michigan.*

I FEEL the prosperity bank has helped me in so many ways—for one thing, my household money seems to stretch beautifully—usually I was always short. Thank you too, for your kind words and help.—*Mrs. D.M., Canada.*

THIS IS my second prosperity bank, and so soon I find myself rich! I have improved health, new energy and vitality, which have been strangers to me for years.

I have just returned from a wonderful trip to my beloved New Orleans, and I am so thankful for the abundant supply that made it possible for me to take my sister with me.—*Mrs. H.M., Missouri.*

MY HUSBAND HAS been in a hospital for seven months. The experience of a prosperity bank has kept my courage strong and enabled me to keep my husband's business going during this time. He is healing, and we are both joyous and so thankful to you for your prayers. Others speak so beautifully, but from my heart I say, "The prayers of Silent Unity have helped to heal my husband." Forever grateful. —*Mrs. N.D., California.*

His Truth Is a Shield

I HAVE NOT written for a long time but on this beautiful evening I must tell you of the miracle that happened to me recently. I had been loaned a ring, and last Monday it bothered me at work when I was typing. I slipped it off and laid it in one of my desk drawers. I missed it on the way home but was sure it would be safe at the office. Tuesday morning the ring wasn't in the drawer. Upon reaching home after five o'clock a thorough search did not reveal the ring. Knowing that it could not be lost I affirmed over and over, silently and aloud, that in God's own due time it would again be made visible. Every time I opened my desk drawer I expected to see the ring. On Friday morning it dropped out of a skirt pocket where I had looked numerous times while searching at home during the week. Great was my delight and my thanksgiving.—*M.S., Michigan.*

UNITY CENTERS AND CLASSES

The following leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

irmingham—Katheryn Jarvis, 2803 Highland ave

ARIZONA

lobe—Sarah Lightle, 117 E Oak
hoenix—Harold Irving, 213 N 1 st ave
ucson—Lilian Cook, YMCA

ARKANSAS

ot Springs—Mildred Brown, Waukesha hotel
ittle Rock—Mildred Brown, 1504 Spring

CALIFORNIA

lhambra—Albert Ransford, 25 N 2d
uburn—John Hinkle, St Luke's Episcopal church
erkeley—Susanna Scott, 2500 Durant
everly Hills—Ruth Rae, 290 S Canon
urbank—Joseph & Mildred Haggerty, 1009 Cordova
ambria—A Williams, Derby & Warwick
noga Park—Mary Hider, 7429 Canoga
astro Valley—Edith Gruenwald, 1025 Crow Canyon rd
olton—Harriet Nicholls, 13 W H st
ompton—Margaret Butterworth, 115 N Chester
ulver City—Dollee Phillips 3979 Tilden
condido—Lola Mays, 143 W Grand
esno—Unity, 171 Blackstone
lendale—Clifford Carpenter, 236 So Brand
ermosa Beach—Winifred Dietz, 77 17th
glewood—Maude Galpin, 226 E Spruce
Crescenta—Mary Adams, 4004 La Crescenta
Jolla—Lola Mays, Woman's club, 715 Silverada
ng Beach—Louise Newman, Sarah Switzer, 935 E Broadway
s Angeles—Ernest C Wilson, Norma Knight Jones, C Franklyn Kelly, 635 S Manhattan Pl; Helen Mouton, 4419 Mettler; Glenna Arrowsmith, 967 W Vernon; Carrie Love, 1540 W Jefferson
odesto—Alma Ladd, 201 Eye
onrovia—Irene Malloy, 201 E Lime
ontebello Park—Gertrude Hall, 6169 Southside
pa—Helen Wade, Churchill manor, Brown & Oak
rsh Hollywood—Joseph & Mildred Haggerty, 4871 Lankershim blvd
kland—Alma Morse, 144 Athol
eanside—Sonja Samiran, 1st & Ditmar
norama City—Vera Stenen, 9421 Woodman
sadena—Max & Frances Flickinger, 293 N Euclid
mona—C L Tuntland, 249 W Monterey
chmond—Winifred Deming, 1125 Nevin
Sacramento—John Hinkle, 1025 9th; Blanche Evans, 2441 Montgomery
San Bernardino—Mr and Mrs H P Nicholls, 763 D st
San Diego—Marie Fleming, Robinson bldg, 520 E st
San Francisco—Mary Scully, 25 Fulton; Ethel Higgins, 133 Geary
San Gabriel—Ethel Turner, 325 S Pine
San Jose—Rose Emery, 40 B S 1st
San Leandro—Barbara Lyon, 209 Joaquin
San Rafael—Helen Wade, 701 Mission
Santa Ana—Myron & Estelle Key, 2015 N Broadway
Santa Barbara—Robert Sikking, 227 E Arrellaga
Santa Cruz—Pauline Powell, 407 Broadway
Santa Monica—Sue Sikking, 1245 4th
Santa Rosa—Helen Wade, 845 3d
South Gate—Edna Drebert, 2945 Tweedy
Stockton—Grace & Laurance Swannell, 48 W Poplar
Van Nuys—Rose Schneider, 14440 Hamlin
Ventura—Wm Noonan, 2095 Poli
Visalia—Alice Stokes, Johnson hotel
Vista—Sonja Samiran, 504 S Santa Fe
Walnut Creek—Marie Giles, 1360 Locust
Whittier—Adelyn Thomas, 103 S Friends
Yucaipa—Unity, Woman's Club

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Denver—Alice Benson, 1441 Welton
Grand Junction—Mabel Donaldson, 1001 Pennsylvania

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West Hartford—Faith Cornwall, 1 Walbridge rd
New Haven—Bonnie Adams, Hotel Taft

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Lake Worth—Fermor Manley, 908 Lucern, room 4
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Bloomington—Margaret Cain, 108 E Mulberry
Champaign—Viretta Sutherland, First Methodist Church Parish House
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E St Louis—Florence Schaefer, 656 N 79
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Springfield—Eva Conover, 709 S 7th

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Gary—Grace Free, YMCA, 225 W 5th
Hammond—Grace Free, K of P hall
Huntington—Eleonore Krafft, Court house
Indianapolis—Margaret Strahle, 907 N Delaware; Frederick Andrews, 8 E Market

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Sioux City—Grace Dickhaut, Commerce bldg, 6 & Nebraska

KANSAS

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Bay City—Aelola James, 231 Washingto
Birmingham—Frank Glabach, 203 Theate bldg
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Kalamazoo—Amy Moffett, 209 W Dutto
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Midland—Aelola James, Community cen ter bldg
Muskegon—Leon Miller, YWCA
Roseville—Eve Edeen, 26429 Gratiot
Royal Oak—Walfred Taurainen, 101 Troy
Saginaw—Michael Giannuzzi, Woman club
St Clair Shores—Eve Edeen, 23462 Jeffer son

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hennepi

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Overland—Kate Evans, 2422 Goodale
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St Joseph—Osla Jones, 1202 Felix
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Bozeman—Mary Wessel, 103½ Bridg Arms
Butte—Mary Wessel, YMCA
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ivingston—Mary Wessel, 322½ W Callender

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reat Neck—Emma Jean Sartori, 1 Ash
ica—Russell Kemp, 436 N Geneva
w Rochelle—Ethel Nickelsen, YMCA 175 Division
w York—Georgiana West, 1 W 47; Crichton Boatwright, 57 Park ave; Josephine Siemon, 400 E 59; Stella Wrenn, 15 E 11 st; Nanna Sutton, 360 W 125, Rooms 2 & 3; Janet Holland, 2523 7th ave
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oy—Marion Hoagland, 1913 5th ave
lley Stream—Stella Wrenn, 145 S Franklin
hite Plains—Eleanor Drew, 254 Martine

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eveland—Earl & Martha Anthony, Hotel Cleveland; Cleo Lee, Masonic temple, 3615 Euclid
lumbus—Joe Jones, 50 West 5th ave
yton—Ethel Crouch, 1008 Grand ave
milton—Mary Harding, 117 Ross
Mansfield—Charlotte Dunn, 29½ N Walnut
Marion—Ethel Wallace, YMCA
Springfield—Ross Goodman, 2215 E High
Toledo—Wallace Tooke, 2740 Upton
Warren—Wm Fischer, 156 High NE
Youngstown—Wm Fischer, Home Sav & Loan bldg

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Muskogee—Ruth Jacques, 821 W Broadway
Oklahoma City—Alice & Schuyler Cronley, 318 Midwest bldg
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Pittsburgh—Andrew Carlson, 809 Arch

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Lubbock—Irene Duncan, 1509 B Ave M
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Redmond—Ella Peterson, Cedar & Kirkland (library bldg)
Richland—Beulah Scott, Dessert Inn
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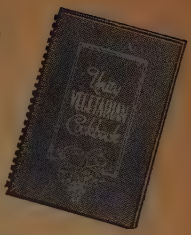
Unity literature in French: ASTRA, 10 rue Rochambeau, Paris 9e, France; in Italian: Eva Pasini, 5 Corso Genova, Milano (326), Italy; in German: Kathe Blenkner, Deutschherrenstr 190, Bad Godesberg/Lannerdorf, British Zone; in Swedish & Finnish: Maija Blomberg, Tervakoski, Finland; Shigeharu Uchida, 2997, 2 chome, Kasuga-cho, Nerima Ku, Tokyo, Japan; W A DaSilva, Caixa 1340, Sao Paulo, Brazil *(Daily Word* in Portuguese)

The Purpose of Unity

Unity School of Christianity is a religious educational institution teaching the use of the Jesus Christ doctrine in everyday life, and is not a church. However in disseminating the teachings of Unity, based upon the Bible and especially upon the teaching of Jesus Christ, teachers have formed independent organizations for study and worship, and these organizations have evolved into groups called centers, societies, assemblies, and churches. These groups are a part of the Unity fellowship and work in close cooperation with the Unity School of Christianity, but Unity is not a denomination nor a sect. Those who study the Unity teachings and who attend a Unity church are free to keep their affiliation with any church they desire. Unity teachings explain the action of mind, the link between God and man. They explain how mind affects the body, how it brings man into an understanding of God. Accept what, in Unity, appears to you to be Truth, and withhold judgment on the remainder until you understand it.

A GIFT FOR THE COOKS IN YOUR FAMILY



In selecting Christmas gifts for your friends and loved ones, be sure to remember the new *Unity Vegetarian Cookbook*, which was introduced just this fall.

Much more than a cookbook, this attractive blue-and-silver souvenir volume includes twelve black-and-white photographs of Unity Village scenes, three pages of table blessings for children and adults, advice on menu planning, five pages on various herbs and their uses, a dietary constituents table, and an article on vegetarianism.

Many of the recipes included in the *Unity Vegetarian Cookbook* are served at Unity Inn and have been requested by visitors who have eaten there. Unity Inn is one of the largest vegetarian cafeterias in the world and has long been recognized for its outstanding vegetarian cookery.

The fortunate cook who receives one of these new cookbooks will appreciate not only its tasty vegetarian dishes but also its washable cover and pages that lie flat or stand open on the counter when in use.

The *Unity Vegetarian Cookbook* is only $1 a copy, and you will probably want to order one for each of the cooks on your gift list.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

Unity Books for Christmas

For Beginners in Truth	Beginning Again	$1.00
	Be!	1.00
	Doctor Houston Speaking	1.00
	Favorite Unity Radio Talks	1.00
	God a Present Help	1.00
	God Is the Answer — *Dutch, English*	1.00
	Great Physician, The	1.00
	How I Used Truth — *German, English*	1.00
	Lessons in Truth — *English, Italian, Swedish, German, Spanish, Russian, French, Dutch*	1.00
	More Wonderful You, A	1.00
	Myrtle Fillmore's Healing Letters	1.00
	New Ways to Solve Old Problems	1.00
	Peace Begins at Home	1.00
	Prove Me Now	1.00
	Story of Unity, The	1.00
	Things to Be Remembered	1.00
	Whatsoever Ye Shall Ask	1.00
For Healing	Christian Healing — *German, English*	1.00
	Divine Remedies	1.00
	Jesus Christ Heals	1.00
	Truth Ideas of an M.D.	1.00
	You Can Be Healed — *Swedish, English*	1.00
For the Home	Unity Vegetarian Cookbook	1.00
	You and Your Child — *French, English*	1.00
For Prosperity	Both Riches and Honor — *French, English*	1.00
	Prayer in the Market Place	1.00
	Prosperity	1.00
	Prosperity's Ten Commandments	1.00
	Working with God	1.00
For Inspiration	Best-Loved Unity Poems	1.00
	Be of Good Courage	1.00
	Household of Faith, The	5.00
	Lovingly in the Hands of the Father	1.00
	Mightier than Circumstance	1.00
	Prayer Changes Things	1.00
	Sunlit Way, The	1.00
For Devotion	Effectual Prayer	1.00
	Holy Bible, American Standard Version	6.50
	Keep a True Lent	1.00
For Advanced Study	Atom-Smashing Power of Mind	1.00
	Christ Enthroned in Man	1.00
	Have We Lived Before?	1.00
	Know Thyself	1.00
	Let There Be Light	2.00
	Metaphysical Bible Dictionary	5.00
	Mysteries of Genesis	1.00
	Mysteries of John	1.00
	Selected Studies	1.00
	Talks on Truth	1.00
	Teach Us to Pray — *French, English*	1.00
	Twelve Powers of Man, The	1.00
	What Are You?	1.00
For Children	Adventures of the Seven Spartans	1.00
	Barky's New Home	1.00
	Barky and His Friends	1.00
	Crybaby Kangaroo	1.00
	Jet's Adventures	1.00
	Jet and the New Country	1.00
	Jet's Choice	1.00
	Teach Me to Pray	1.00
	Thank You, God	1.00

NEWS from UNITY

Coming Next Month in UNITY

Since the giving of gifts is much in everyone's thoughts at this time of year, the article "My Gift to Thee," by L. Stevens Hatfield, which appears in the December number of UNITY, is sure to be especially helpful and timely. Mrs. Hatfield draws a parallel between Jesus' method of giving and the way in which we, too, can give—not material, but spiritual gifts.

"The keynote of Jesus' life," writes the author, "was giving, not at stated intervals and upon special occasions, but at all times. He gave joyously, generously, and with no thought of return or recompense. He knew that when we share freely our own joy is increased beyond measure."

We, too, can give spiritual gifts, as Mrs. Hatfield points out: "As you stir up the gift of God, you will find opportunities for giving just as Jesus did. Do not allow yourself to believe that you have nothing to give. You are endowed with divine powers and capabilities that will bring satisfaction to you and contribute a great measure of good to the world."

There is plenty for everyone, Mrs. Hatfield assures. "The gifts of Christ are marvelous beyond the power of words, yet each of us, no matter how humble his station, may receive abundantly without depriving another of what is rightfully his."

For added insight into the privilege and blessing of giving, not only at Christmas but throughout the year, be sure to read "My Gift to Thee," by L. Stevens Hatfield, in next month's UNITY. It is sure to bring you special inspiration.

For Special Gifts Remember These Books

Here are four books that will lend special significance to the Christmas season for

your friends. Given as gifts, they will carry rich blessings and inspire the recipient for many months to come.

THE HOUSEHOLD OF FAITH—This attractive volume tells the story of Unity and its founders, Charles and Myrtle Fillmore. It was written by James Dillet Freeman, who knew and loved these two great persons, and the story is told with humility and devotion to truth. Bound in rich brown Keratol, lettered in gold leaf, containing color photographs of Unity School and its grounds, it includes selections from the writings of Charles Fillmore as well. The price is $5 for this de luxe edition.

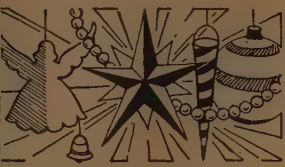
HOLY BIBLE—This revered and sacred book is always a tasteful gift, and it will be cherished for a lifetime. The Nelson Teachers' Edition of the Bible, which follows the American Standard Version, is the edition that Unity supplies and uses. Printed on imported Bible paper and bound in beautiful, long-wearing black Keratol, this volume is priced at $6.50.

METAPHYSICAL BIBLE DICTIONARY—Students of the Bible will find this book especially valuable as an aid to their studies. The *Metaphysical Bible Dictionary* gives the inner, hidden meaning of scriptural names of persons and places and usually includes a brief explanation of the derivation of the words as well. Containing 706 pages of enlightening definitions, this book is the result of years of research and preparation. Bound in rich brown Keratol, the *Metaphysical Bible Dictionary* is

priced at $5 a copy.

LET THERE BE LIGHT—Written by Elizabeth Sand Turner, well-known Unity teacher and writer, this book is the first comprehensive Unity textbook on the Old

Testament. *Let There Be Light* is bound in blue and stamped with gilt. A reference work containing more pages than the standard Unity books, it is $2 a copy.



Unity Records for Christmas

Here are two gifts that your family and friends will especially appreciate:

"The Lord's Prayer," read by Charles Fillmore, co-founder of Unity, on an unbreakable Vinylite record, 10-inch size, plays at 78 rpm. The reverse side features an organ solo of the song "God Bless You, Everyone," by Carl Frangkiser, the theme music on the "Unity Viewpoint" radio program. Price, $1.50.

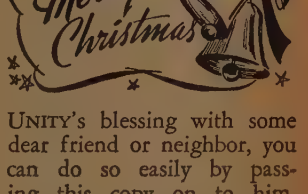
Unity's newest record, on which Charles Fillmore's voice leads a blessing including "The Consecration of the Room." The reverse side features Myrtle Fillmore's voice repeating and commenting on "The Prayer of Faith." This record is also made of unbreakable Vinylite, 10 inches in size, plays at 78 rpm, and priced at $1.50.

"I Bring You a Blessing"

If your UNITY magazine could speak as it comes to you each month, these might be the words it would say: "I bring you a blessing."

All the Unity magazines, as you probably know, come to you with the blessing of Unity School upon them. As they leave the mailing room, the magazines are always blessed with a prayer, in the thought that they will bring just the right message to you who receive them and will help to make your life richer and happier.

If you would like to share



UNITY's blessing with some dear friend or neighbor, you can do so easily by passing this copy on to him. When you read a poem or an article that you especially like, find someone else who will enjoy reading it and share it with him.

Whether you pass your copy on when you have finished with it, write for a copy to be sent to a friend, or order a subscription for the magazine for him, you are sharing the blessing that your magazine brings.

Magazines Ordered from 1922 UNITY

A Unity friend in Ohio recently sent in an order for magazines and a Prosperity Bank using a coupon from the September 1922 issue of UNITY. Although we know that these magazines help many persons as they are passed from one to another, we are glad to know that this thirty-three-year-old issue is still performing a valuable service and helping to spread the Truth message.

Since 1922, when this issue was published, millions of Prosperity Banks have been ordered on blanks similar to the one we received, and untold numbers of persons have been helped by receiving UNITY magazine on the Prosperity Bank plan.

If you have not yet tried the Prosperity Bank plan and would like to do so, you will find a coupon and additional information about it on an inside back page of this issue.

Appreciation for Unity Hymnbook

"The Unity hymnal *(Unity Song Selections)* means so much to me," writes a Unity friend in California, "that I thought if you should mention it along with the other publications it would be loved by many. I have one of the very first ever printed."

This is an especially good time to be thinking about the Unity hymnbook, as it makes a wonderful Christmas gift for friends or a welcome addition to your own library or music room.

One of the most enjoyable parts of Christmas is gathering family and friends around the piano and singing Christmas carols. *Unity Song Selections* contains the words and music for almost all the familiar carols that we know and love, as well as songs for Thanksgiving, Easter, and other special occasions, and the beloved hymns we sing each Sunday. Bound in long-wearing dark-green Keratol, *Unity Song Selections* is $1 a copy and may be obtained from your local Unity center or direct from Unity headquarters.

Ordering your Christmas literature now will help both Unity and you, so why not send your order today?

GIVE
HAPPINESS AND FUN
THE WHOLE YEAR THROUGH

That's just what you give when you send your favorite youngsters Christmas gifts of

wee wisdom

the Unity magazine that builds character as it entertains.
Filled with absorbing stories, verses, puzzles, pictures, things-to-do and things-to-make, *Wee Wisdom* is the magazine for boys and girls 4-12 to grow up with.
Just in time for Christmas giving, *Wee Wisdom* is being redesigned and enlarged—and the price remains, only

$2 for 12 issues

WEE WISDOM
LEE'S SUMMIT
MISSOURI

Unity Magazines for Everyone

WEE WISDOM—An illustrated monthly magazine that teaches boys and girls right living. Truth-in-action stories, handicraft projects, special departments. Redesigned beginning with the Christmas issue, with eight new pages. 12 issues, $2.

DAILY WORD—An attractive, pocket-size monthly magazine offering a prayer, lesson, and Bible verse for each day of the month, plus special articles and poems. 12 issues, $1.

YOU—Stories and articles to help teen-agers use Truth in solving their problems. 12 issues, $1.

WEEKLY UNITY—Eight pages of inspiring articles, poems, testimonials, a column by Lowell Fillmore, and other helpful features. 52 issues, $1.

UNITY—Of course, you know about UNITY, our oldest magazine. (If you wish to order it on the Prosperity Bank plan, use the coupon on an inside back page of this issue.)

GOOD BUSINESS—Articles by and about those who succeed through using Christian principles in the workaday world; also helpful feature departments. 12 issues, $1.

UNITY SUNDAY-SCHOOL LEAFLET—A weekly *Leaflet* for young people, plus a section for Sunday-school teachers and parents. 52 issues, $1.

EL SEMBRADOR—Free bimonthly Truth digest for Spanish-speaking persons; supported by love offerings.

LA PALABRA DIARIA—*Daily Word* in Spanish; published at Unity. 12 issues, $1.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

SEVEN $1 BOOKS FOR CHRISTMAS

BE!—*New*—An inspiring collection of James Dillet Freeman's best poems and articles. Your friends will welcome his deep insight into life as a help to daily living. Price, $1.

BE OF GOOD COURAGE—Frank B. Whitney's poems and short articles to inspire the reader toward victorious living. $1 a copy.

A MORE WONDERFUL YOU—A collection of twenty-nine excellent articles on self-improvement by well-known Unity authors. Price, $1.

PRAYER CHANGES THINGS—One of Dana Gatlin's most inspiring works; includes such chapters as "Why Do I Pray?" "A World of My Own," and "As God Sees Us." $1 a copy.

PROSPERITY'S TEN COMMANDMENTS—Prosperity lessons by Georgiana Tree West to help the reader bring more good into his life. Price, $1.

PROVE ME NOW—Gardner Hunting offers the reader a challenge to prove Truth and an invitation to take definite steps toward happiness. $1 a copy.

THE STORY OF UNITY—James Dillet Freeman tells the story of Charles and Myrtle Fillmore and the Unity movement (an abridged edition of the de luxe $5 book *The Household of Faith*). Price, $1.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

Prosperity for Christmas

You can become a happier, more prosperous person during this holiday season if you will make room in your daily routine for the Unity Prosperity Bank plan. Following the daily prayer drill for seven weeks can help you learn to acknowledge God as the source of your supply; and sharing your good with others by sending UNITY magazine gift subscriptions opens the way for more good to come into your own life. As you deposit a coin a day in the Bank to pay for the subscriptions you order, Silent Unity will also pray with you for your prosperity and success.

Fill in the coupon below to order your Bank today, and take the first step toward having greater prosperity at Christmas.

Unity School of Christianity, Lee's Summit, Missouri

Here is my order for three UNITY gift subscriptions and a Bank in which to save the $3 cost of these subscriptions.

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided.

U-11-55

Announcing

A NEW CHRISTMAS GREETING BOOKLET

In time for your Christmas giving, here is a new booklet that is sure to make the holidays richer and happier for your friends. Entitled *Greetings, Friend,* it includes poems by Frank B. Whitney, R. H. Grenville, Ernest C. Wilson, and others; short articles by George E. Carpenter, Marcus Bach, William A. Clough, and others to give yuletide inspiration. The lovely winter farm scene in full color (a previous UNITY magazine cover) adds freshness and beauty. Price, 10 cents each, 12 for $1.

Christmas Greeting Booklet Assortment

Greetings, Friend (new)	*God Is Blessing You Now*
Christmas Blessing	*Holy Bread*
The Christmas Spirit	*I Wish You Merry Christmas*
For Thy Benediction	*The Mental Equivalent*
The Gift Imperishable	*The Week Before Christmas*
God Bless Your Christmas	*Merry Christmas to You*

Whether you give Unity Greeting Booklets as remembrances—send them as greeting cards—or slip them under the ribbons of gifts you wrap, they give full measure of cheer to those who receive them. Colorful, attractive, yet inexpensive, they require limited reading time and carry practical messages that anyone can use and enjoy. Unity Greeting Booklets come to you complete with special Christmas envelopes, ready to be addressed and mailed to your friends. Price, 10 cents each, 12 for $1.

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

Something Immortal

Hazel M. Kerr

Mystically calm is this
Day in November,
Filled with a grace for the
Heart to remember.

Leaves from the fern trees
In light, amber showers
Drift through the peace of these
Golden-tipped hours.

Values are here that the
Mind cannot measure,
Gifts for the spirit to
Garner and treasure.

Something immortal is
Whispering, calling
Softly through sunlight and
Yellow leaves falling.